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THE

BREATH of LIFE

or

mal-Respiration.

and its

effects upon the enjoyments & life of man.

By

Geo Catlin.

Author of "Notes of Travels amongst the North Amn. Indians."
&c., &c., &c.

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Preface.

No person on Earth who reads this little work will condemn it: it is only a question how many millions may look through it and benefit themselves by adopting its precepts.

THE AUTHOR.

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THE

BREATH OF LIFE.

This communication being made in the confident belief that very many of its Readers may draw from it hints of the higheſt importance to the enjoyment and prolongation of their lives, requires no other apology for its appearance, nor detention of the Reader from the information which it is deſigned to convey.

With the reading portion of the world it is generally known that I have devoted the greater part of my life in viſiting, and recording the looks of, the various native Races of North and South America; and during thoſe reſearches, obſerving the healthy condition and phyſical perfection of thoſe people, in their primitive ſtate, as contraſted with the deplorable mortality, the numerous diſeaſes and deformities, in civilized communities, I have been led to ſearch for, and able, I believe, to diſcover, the main cauſes leading to ſuch different reſults.

During my Ethnographic labours amongſt thoſe wild people I have viſited 150 Tribes, containing more than two millions of ſouls; and therefore have had, in all probability, more extenſive opportunities than any other man living, of examining their ſanitary ſyſtem; and if from thoſe examinations I have arrived at reſults of importance to the health and exiſtence of man-

kind, I ſhall have achieved a double object in a devoted and toilſome life, and ſhall enjoy a twofold ſatisfaction in making them known to the world; and particularly to the Medical Faculty, who may perhaps turn them to good account.*

Man is known to be the moſt perfectly conſtructed of all the animals, and conſequently he can endure more: he can outtravel the Horſe, the Dog, the Ox, or any other animal; he can faſt longer; his natural life is ſaid to be "three ſcore and ten years," while its *real, average length*, in civilized communities, is but half equal to that of the brutes whoſe natural term is not one third as long!

This enormous diſproportion might be attributed to ſome natural phyſical deficiency in the conſtruction of Man, were it not that we find him in ſome phaſes of Savage life, enjoying almoſt equal exemption from diſeaſe and premature death, as the Brute creations; leading us to the irreſiſtible concluſion that there is ſome lamentable fault yet overlooked in the ſanitary economy of civilized life.

The human Race and the various brute-ſpecies have alike been created for certain reſpective terms of exiſtence, and wiſely ſupplied with the phyſical means of ſupporting that exiſtence to its intended and natural end; and with the two creations, theſe powers would alike anſwer, as intended, for the whole term

* As the information contained in this little work is believed to be of equal importance to all claſſes of ſociety, and of all Nations, the Author has endeavoured to render it in the ſimpleſt poſſible form, free from ambiguity of expreſſion and profeſſional technicality of language, that all may be able alike to appreciate it; and if the work contains ſeveral brief repetitions, they are only thoſe which were *intended*, and ſuch as always allowed, and even difficult to be avoided, in conveying important advice.

of natural life, except from ſome hereditary deficiency, or ſome practiſed abuſe.

The horſe, the dog, the ox, and others of the brute creations, we are aſſured by the breeders of thoſe animals, are but little ſubject to the fatal diſeaſes of the lungs and others of the reſpiratory or digeſtive organs; nor to diſeaſes of the ſpine, to Idiocy or Deafneſs; and their teeth continuing to perform their intended functions to the cloſe of natural life, not one in a hundred of theſe animals, with proper care and a ſufficiency of food, would fail to reach that period, unleſs deſtroyed by intention or accident.

Mankind are everywhere a departure from this ſanitary condition, though the Native Races oftentimes preſent a near approach to it, as I have witneſſed amongſt the Tribes of North and South America, amongſt whom, in their *primitive condition*, the above-mentioned diſeaſes are ſeldom heard of; and the almoſt unexceptional regularity, beauty, and ſoundneſs of their teeth laſt them to advanced life and old age.

In civilized communities, better ſheltered, leſs expoſed, and with the aid of the ableſt profeſſional ſkill, the ſanitary condition of mankind, with its variety, its complication and fatality of diſeaſes—its aches and pains, and mental and phyſical deformities, preſents a more lamentable and mournful liſt, which plainly indicates the exiſtence of ſome extraordinary, latent cauſe, not as yet ſufficiently appreciated, and which it is the ſole object of this little work to expoſe.

From the Bills of Mortality which are annually produced in the civilized world, we learn that in London and other large towns in England, and cities of the Continent, *on an average*, one half of the human Race die before they reach the age of five

years, and one half of the remainder die before they reach the age of twenty-five, thus leaving but one in four to ſhare the chances of laſting from the age of twenty-five to old age.

Statiſtical accounts ſhowed not many years paſt, that in London, one half of the children died under *three* years, in Stockholm, one half died under *two* years, and in Mancheſter, one half died under *five* years; but owing to recent improved ſanitary regulations, the numbers of premature deaths in thoſe cities are much diminiſhed, leaving the average proportions as firſt given, no doubt, very near the truth, at the preſent time; and ſtill a lamentable ſtatement for the contemplation of the world, by which is ſeen the frightful gauntlet that civilized man runs in his paſſage through life.

The ſanitary condition of the Savage Races of North and South America, a few inſtances of which I ſhall give, not by quoting a variety of authors, but from eſtimates carefully made by myſelf, whilſt travelling among thoſe people, will be found to preſent a ſtriking contraſt to thoſe juſt mentioned, and ſo widely different as naturally, and very juſtly, to raiſe the inquiry into the cauſes leading to ſuch diſſimilar reſults.

Several very reſpectable and credible modern writers have undertaken to ſhow, from a hoſt of authors, that premature mortality is greater amongſt the Savage, than amongſt the Civilized Races; which is by no means true, excepting amongſt thoſe communities of ſavages who have been corrupted, and their ſimple and temperate modes of life changed by the diſſipations and vices introduced among them by civilized people.

In order to draw a fair contraſt between the reſults of habits amongſt the two races, it is neceſſary to contemplate the two people living in the uninvaded habits peculiar to each; and it

would be well alſo, for the writer who draws thoſe contraſts, to ſee with his own eyes, the cuſtoms of the native Races, and obtain his information from the lips of the people themſelves, inſtead of truſting to a long ſucceſſion of authorities, each of which has quoted from his predeceſſor, when the original one has been unworthy of credit or has gained his information from unreliable, or ignorant, or malicious ſources.

There is, perhaps, no other ſubject upon which hiſtorians and other writers are more liable to lead the world into erroneous concluſions than that of the true native cuſtoms and character of Aboriginal Races; and that from the univerſal dread and fear which have generally deterred hiſtorians and other men of Science from penetrating the ſolitudes inhabited by theſe people, in the practice of their primitive modes.

There always exiſts a broad and moving barrier between ſavage and civilized communities, where the firſt ſhaking of hands and acquaintance take place, and over which the demoralizing and deadly effects of diſſipation are taught and practiſed; and from which, unfortunately, both for the character of the barbarous races and the benefit of ſcience, the cuſtoms and the perſonal appearance of the ſavage are gathered and portrayed to the world.

It has been too much upon this field that hiſtorians and other writers have drawn for the exaggerated accounts which have been publiſhed, of the exceſſive mortality amongſt the ſavage Races of America, leading the world to believe that the actual premature waſte of life cauſed by the diſſipations and vices introduced, with the accompanying changes in the modes of living in ſuch diſtricts, were the proper ſtatiſtics of thoſe people.

I have viſited theſe ſemi-civilized degradations of ſavage life in every degree of latitude in North America, and to a great extent alſo in Central and South America, and as far as this ſyſtem extends, I agree with thoſe writers who have contended in general terms, that premature mortality is proportionally greater amongſt the Native Races than in Civilized communities; but as I have alſo extended my viſits and my inquiries into the tribes in the ſame latitudes, living in their primitive ſtate, and practiſing their native modes, I offer myſelf as a living witneſs, that whilſt in that condition, the Native Races in North and South America are a healthier people, and leſs ſubject to premature mortality (ſave from the accidents of War and the Chaſe, and alſo from Small-pox and other peſtilential diſeaſes introduced amongſt them), than any civilized Race in exiſtence.

Amongſt a people who preſerve no Records and gather no Statiſtics, it has been impoſſible to obtain *exact* accounts of their annual deaths, or ſtrict proportionate eſtimates of deaths before and between certain ages; but from verbal eſtimates given me by the Chiefs and Medical men in the various tribes, and whoſe ſtatements may in general be relied on as very near the truth, there is no doubt but I have been able to obtain information on theſe points which may ſafely be relied on as a juſt average of the premature mortality in many of thoſe Tribes, and which we have a right to believe would be found to be much the ſame in moſt of the others.

As to the melancholy proportions of deaths of children in civilized communities already given, there is certainly no parallel to it to be found amongſt the North or South American Tribes, where they are living according to their primitive modes; nor

do I believe that a ſimilar mortality can be found amongſt the children of any aboriginal race on any part of the globe.

Amongſt the North American Indians, at all events, where two or three children are generally the utmoſt reſults of a marriage, ſuch a rate of mortality could not exiſt without ſoon depopulating the country; and as a juſtification of the general remark I have made, the few following inſtances of the numerous eſtimates which I received and recorded amongſt the various tribes, I offer in the belief that they will be received as matters for aſtoniſhment, calling for ſome explanation of the cauſes of ſo vide a contraſt between the Bills of Mortality in the two Races.

Whilſt reſiding in a ſmall village of Guarani* of 250 perſons, on the banks of the Rio Trombutas, in Brazil; amongſt the queſtons which I put to the Chief, I deſired to know as near as poſſible, the number of children under 10 years of age, which his vilage had loſt within the laſt 10 years, a ſpace of time over which his recollection could reach with tolerable accuracy. After he and his wife had talked the thing over for ſome time, they together made the following reply, viz.—that "they could recollect but three deaths of children within that ſpace of time: one of theſe was drowned, a ſecond one was killed by the kick of a horſe, and the third one was bitten by a Rattle Snake."

This ſmall tribe, or Band, living near the baſe of the Acarai Mountans, reſembled very much in their perſonal appearance and modes of life, the numerous bands around them; all mounted on good horſes; living in a country of great profuſion, both of animal and vegetable food.

The '*Sleepy Eyes*," a celebrated chief of a Band of Sioux,

power, and a most tyrannical one, indeed, and though he helped to foster the ballets which won the chief delight of the grand monarch and his court, he composed twenty operas, some of the airs of which may still be studied with profit and heard with pleasure, and fixed the form of the French grand opera, which recognized then and still recognizes the keen instincts of the French people for the drama. Italian influences did not lose their hold in Paris, however, and when Gluck came, in the Eighteenth Century, to write in the manner that might have been expected to make an irresistible appeal to the French people, he had to fight his bitter battle with Piccini. In England, the principles represented by the Florentines found expression in a setting of a masque from Ben Jonson in 1617, by Nicolo Laniere, an Italian born in London; but the fashion of setting an entire stage play to music was not established by Laniere's experiment. Even when England's most powerful and original genius, Henry Purcell (1658-1695) came, the operatic form still lagged. Purcell was a pupil of Pelham Humphries, a pupil of Lully; yet Purcell, with unmistakable dramatic instincts, wrote no complete opera, but only incidental dramatic music for masques and plays, though some of these compositions have the form, dimensions and significance of operatic scenes. Italian opera of the accepted Italian type came into dominant vogue with Handel in 1711.

What was opera like at the close of the period which has now been outlined? I can only give a few significant hints and leave the filling out to the imagination of the reader, or the completion of his knowledge by further study. In Germany and England, we are confronted for a time with an anomaly of language. The purveyors felt that the people ought to understand the words of the play, but they were dependent on foreign singers and foreign composers to a great extent, and they knew that their own languages were not as well adapted to Italian music as the Italian. So, for a space, they made use of two languages, Italian and the vernacular. Handel's "Almira," written for Hamburg, has

German recitatives for the dialogue, and Italian arias. For three years in London, Italian and English were mixed in the manner amusingly described by Addison:

"The King or hero of the play generally spoke in Italian, and his slaves answered him in English; the lover frequently made his court and gained the heart of his princess in a language which she did not understand. At length the audience got tired of understanding half the opera and to ease themselves entirely of the fatigue of thinking, so ordered it that the whole opera was performed in an unknown tongue." Addison thought that the grandchildren of his generation would wonder at the conduct on the part of their forefathers, in listening to plays which they did not understand; but the English and American people do the same thing today.

But in Italy itself, where the language was understood, the opera was less artificial. At the outset the subjects had been classical; very naturally, indeed, the record starts with the story of Orpheus and Eurydice. Then they became antique—historical. But it made no difference whether the hero was a god, a demi-god, an ancient monarch, or a man of war. It was his business to run about the stage, generally in disguise, and sing elaborate tunes in an unsexed voice. A hard and fast formula governed the construction of operas down almost to the Mozart period, the period from which present, popular and practical knowledge may be said to date. The plot had to be classical; there had to be six characters and six only (three women and three men); occasionally a woman might take a man's part, but many of the men sang with women's voices; there were three acts and in each of the three each character sang an air; there were five varieties of airs, but each kind had the da capo; that is, after it had been finished the singer returned to the beginning and sang the first part over again, this time with such embellishments as he or she could invent. The various kinds of arias were designed to display the capacity of the singers in the sustained style, their ability to sustain long notes, to declaim the words rapidly and expressively, to sing long flourishes

(or hunch-back), of *Deaf and Dumb*, or of other deformity of a diſabling kind.

The inſtances which I have thus far ſtated, as *rather extraordinary caſes* of the healthfulneſs of their children, in the above tribes, are nevertheleſs, not far different from many others which I have recorded in the numerous tribes which I have viſited; and the *apparently* ſingular exemption of the Mandans, which I have mentioned, from mental and phyſical deformities, is by no means peculiar to that tribe; but, almoſt without exception, is applicable to all the tribes of the American Continent, where they are living in their primitive condition, and according to their original modes.

This Tribe subſiſts chiefly on Buffalo meat, and maize or Indian corn, which they raiſed to a conſiderable extent.

Amongſt two millions of theſe wild people whom I have viſited, I never ſaw, or heard of a *hunch-back* (crooked ſpine) though my inquiries were made in every tribe; nor did I ever *ſee* an *Idiot* or *Lunatic* amongſt them, though I heard of ſome three or four, during my travels, and perhaps of as many *Deaf and Dumb*.*

* Some writers upon whom the world have relied for a correct account of the cuſtoms of the American Indians, have aſſigned as the cauſe of the almoſt entire abſence of mental and phyſical deformities amongſt theſe people, that they are in the habit of putting to death all who are thus afflicted; but ſuch is not only an unfounded and unjuſt, but diſgraceful aſſumption on the part of thoſe by whom the opinions of the world have been led; for, on the contrary, in every one of the few very caſes of the kind, which I have met or could hear of, amongſt two millions of theſe people, theſe unfortunate creatures were not only ſupplied and protected with extraordinary care and ſympathy, but were in all caſes guarded with a

Shar-re-tar-ruſhe, an aged and venerable chief of the Pawnee-Picts, a powerful tribe living on the head-waters of the Arkanſas River, at the baſe of the Rocky Mountains, told me in anſwer to queſtions, "we very ſeldom loſe a ſmall child—none of our women have ever died in childbirth—they have no medical attendance on theſe occaſions—we have no idiots or lunatics—nor any Deaf and Dumb, or Hunch-backs, and our children never die in teething."

This Tribe I found living entirely in their primitive ſtate; their food, Buffalo fleſh and Maize, or Indian corn.

Ski-ſe-ro-ka, chief of the Kiowas, a ſmall Tribe, on the head-waters of the Red River, in Weſtern Texas, replied to me, "my wife and I have loſt two of our ſmall children, and perhaps ten or twelve have died in the tribe in the laſt ten years—we have loſt none of our children by teething—we have no Idiots, no Deaf and Dumb, nor hunch-backs."

This Tribe I found living in their primitive condition, their food Buffalo fleſh and venison.

Cler-mont, chief of the Oſages, replied to my queſtions, "before my people began to uſe '*fire-water*,' it was a very unuſual thing for any of our women to loſe their children; but I am ſorry to ſay that we loſe a great many of them now; we have no Fools (Idiots), no Deaf and Dumb, and no hunch-backs—our women never die in childbirth nor have dead children."

Naw-kaw, chief of the Winnebagoes, in Wiſconſin, the

Superſtitious care, as the probable receptacles of ſome important myſtery, deſigned by the Great Spirit, for the undoubted benefit of the families or Tribes to which they belonged.

remnant of a numerous and warlike tribe, now ſemi-civilized and reduced, "our children are not now near ſo healthy as they were when I was a young man; it was then a very rare thing for a woman to loſe her child; now it is a very difficult thing to raiſe them,"—to which his wife added—"ſince our huſbands have taken to drink ſo much whiſkey our babies are not ſo ſtrong, and the greater portion of them die; we cannot keep them alive." The chief continued, "we have no Idiots, no Deaf and Dumb, and no hunch-backs; our women never die in childbirth, and they do not allow Doctors to attend them on ſuch occaſions."

Food of this Tribe, Fiſh, veniſon, and vegetables.

Kee-mon-ſaw, chief of the *Kaſkaſkias*, on the Miſſouri, once a powerful and warlike tribe, told me that he could recollect when the children of his tribe were very numerous and very healthy, and they had then no Idiots, no deaf and dumb, nor hunch-backs; but that the ſmall-pox and whiſkey had killed off the men and women, and the children died very faſt. "My Mother," ſaid he, "who is very old, and my little ſon and myſelf, all of whom are now before you, are all that are left in my tribe, and I am the chief!"

The above, which are but a very few of the numerous eſtimates which I have gathered, when compared with the ſtatiſtics of premature deaths and mental and phyſical deformities in civilized communities, form a contraſt ſo ſtriking, between the ſanitary conditions of the two Races who are born the ſame, and whoſe terms of natural life are intended to be equal, as plainly to ſhow, that through the vale of their exiſtence, in civilized Races, there muſt be ſome hidden cauſe of diſeaſe not

yet ſufficiently appreciated, and which the *Materia Medica* has not effectually reached.

Under this conviction I have been ſtimulated to ſearch amongſt the Savage Races for the cauſes of their exemption from, and amongſt the civilized communities for the cauſes of their ſubjection to, ſo great a calamity, and this I believe I have diſcovered, commencing in the cradle, and accompanying civilized mankind through the painful gauntlet of life to the grave; and in poſſeſſion of this information, when I look into the habits of ſuch communities, and ſee the operations of this cauſe, and its lamentable effects, I am not in the leaſt aſtoniſhed at the frightful reſults which the liſts of mortality ſhow; but it is matter of ſurpriſe to me that they are not even more lamentable, and that Nature can ſucceſsfully battle ſo long as ſhe does, againſt the abuſes with which ſhe often has to contend.

This cauſe I believe to be the ſimple neglect to ſecure the vital and intended advantages to be derived from quiet and natural ſleep; the great phyſician and reſtorer of mankind, both Savage and Civil, as well as of the Brute creations.

Man's cares and fatigues of the day become a daily diſeaſe, for which quiet ſleep is the cure; and the All-wiſe Creator has ſo conſtructed him that his breathing lungs ſupport him through that ſleep, like a perfect machine, regulating the digeſtion of the ſtomach and the circulation of the blood, and carrying repoſe and reſt to the utmoſt extremity of every limb; and for the protection and healthy working of this machine through the hours of repoſe, He has formed him with noſtrils intended for meaſuring and tempering the air that feeds this moving principle and fountain of life; and in proportion as the quieting and reſtoring influence of the lungs in natural repoſe, is carried

to every limb and every organ, ſo in *unnatural* and *abuſed* repoſe, do they ſend their complaints to the extremities of the ſyſtem, in various diſeaſes; and under continued abuſe, fall to pieces themſelves, carrying inevitable deſtruction of the fabric with them in their decay.

The two great and primary phaſes in life and mutually dependant on each other, are *waking* and *ſleeping;* and the abuſe of either is ſure to interfere with the other. For the firſt of theſe there needs a lifetime of teaching and practice; but for the enjoyment of the latter, man needs no teaching, provided the regulations of the All-wise Maker and Teacher can have their way, and are not contravened by pernicious habits or erroneous teaching.

If man's unconſcious exiſtence for nearly one-third of the hours of his breathing life depends from one moment to another, upon the air that paſſes through his noſtrils; and his repoſe during thoſe hours, and his bodily health and enjoyment between them, depend upon the ſoothed and tempered character of the currents that are paſſed through his noſe to his lungs, how myſteriouſly intricate in its conſtruction and important in its functions is that feature, and how diſaſtrous may be the omiſſion in education which ſanctions a departure from the full and natural uſe of this wiſe arrangement?

When I have ſeen a poor Indian woman in the wilderneſs, lowering her infant from the breaſt, and preſſing its lips together as it falls aſleep in its cradle in the open air, and afterwards looked into the Indian multitude for the reſults of ſuch a practice, I have ſaid to myſelf, "glorious education! ſuch a Mother deſerves to be the nurſe of Emperors." And when I have ſeen the *careful, tender mothers* in civilized life, covering the faces of

their infants ſleeping in overheated rooms, with their little mouths open and gaſping for breath; and afterwards looked into the multitude, I have been ſtruck with the evident evil and laſting reſults of this incipient ſtage of education; and have been more forcibly ſtruck, and ſhocked, when I have looked into the Bills of Mortality, which I believe to be ſo frightfully ſwelled by the reſults of this habit, thus contracted, and practiſed in contravention to Nature's deſign.

There is no animal in nature excepting Man, that ſleeps with the mouth open; and with mankind, I believe the habit, which is not natural, is generally confined to civilized communities, where he is nurtured and raiſed amidſt enervating luxuries and unnatural warmth, where the habit is eaſily contracted, but carried and practiſed with great danger to life in different latitudes and different climates; and, in ſudden changes of temperature, even in his own houſe.

The phyſical conformation of man alone affords ſufficient proof that this is a habit againſt inſtinct, and that he was made, like the other animals, to ſleep with his mouth ſhut—ſupplying the lungs with vital air through the noſtrils, the natural channels; and a ſtrong corroboration of this fact is to be met with amongſt the North American Indians, who ſtrictly adhere to Nature's law in this reſpect, and ſhow the beneficial reſults in their fine and manly forms, and exemption from mental and phyſical diſeaſes, as has been ſtated.

The Savage infant, like the offspring of the brute, breathing the natural and wholeſome air, generally from inſtinct, cloſes its mouth during its ſleep; and in all caſes of exception the mother rigidly (and *cruelly*, if neceſſary) enforces Nature's Law in the manner explained, until the habit is fixed for life, of the

importance of which ſhe ſeems to be perfectly well aware. But when we turn to civilized life, with all its comforts, its luxuries, its ſcience, and its Medical ſkill, our pity is enliſted for the tender germs of humanity, brought forth and careſſed in ſmothered atmoſpheres which they can only breathe with their mouths wide open, and nurtured with too much thoughtleſſneſs to prevent their contracting a habit which is to ſhorten their days with the croup in infancy, or to turn their brains to Idiocy or Lunacy, and their ſpines to curvatures—or in manhood, their ſleep to fatigue and the nightmare, and their lungs and their lives to premature decay.*

If the habit of ſleeping with the mouth open is ſo deſtructive to the human conſtitution, and is cauſed by ſleeping in confined and overheated air, and this under the imprudent ſanction of mothers, they become the primary cauſes of the miſery of their own offspring; and to them, chiefly, the world muſt look for the correction of the error, and, conſequently, the benefaction of mankind. They ſhould firſt be made acquainted with the fact that their infants don't require heated air, and that

* The weekly Bills of Mortality in London ſhow an amount of 10, 15, and ſometimes 20 deaths of infants per week, from ſuffocation, in bed with their parents; and Mr. Wakley, in May, 1860, in an inqueſt on an infant, ſtated that "he had held inqueſts over more than 100 Infants which had died during the paſt winter, from the ſame cauſe, their parents covering them entirely over, compelling them to breathe their own breath."—*Times.*

The Registrar General ſhows an average of over 700,000 infants born in England per annum, and over 100,000, which die under one year of age—12,738 of theſe of Bronchitis, 3,660 from the pains of teething, and 19,000 of convulſions, and ſays, "ſuffocation in bed, by overlaying or ſhutting off the air from the child, is the moſt frequent cauſe of violent deaths of children in England."

they had better ſleep with their heads out of the window than under their mother's arms—that middle-aged and old people require more warmth than children, and that to embrace their infants in their arms in their ſleep during the night, is to ſubject them to the heat of their own bodies; added to that of feather beds and overheated rooms, the relaxing effects of which have been mentioned, with their pitiable and fatal conſequences.

There are many, of courſe, in all ranks and grades of ſociety, who eſcape from contracting this early and dangerous habit, and others who commence it in childhood, or in manhood, a very few of whom live and ſuffer under it to old age, with conſtitutions ſufficiently ſtrong to ſupport Nature in her deſperate and continuous ſtruggle againſt abuſe.

When we obſerve amongſt very aged perſons that they almoſt uniformly cloſe the mouth firmly, we are regarding the reſults of a long practiſed and healthy habit, and the ſurviving few who have thereby eſcaped the fatal conſequences of the evil practice I am condemning.

Though the majority of civilized people are more or leſs addicted to the habit I am ſpeaking of, comparatively few will admit that they are ſubject to it. They go to ſleep and awake, with their mouths ſhut, not knowing that the inſidious enemy, like the deadly Vampire that imperceptibly ſucks the blood, gently ſteals upon them in their ſleep and does its work of death whilſt they are unconſcious of the evil.

Few people can be convinced that they ſnore in their ſleep, for the ſnoring is ſtopped when they awake; and ſo with breathing through the mouth, which is generally the cauſe of ſnoring—the moment that conſciouſneſs arrives the mouth is cloſed, and Nature reſumes her uſual courſe.

In natural and refreſhing ſleep, man breathes but little air; his pulſe is low; and in the moſt perfect ſtate of repoſe he almoſt ceaſes to exiſt. This is neceſſary, and moſt wiſely ordered, that his lungs, as well as his limbs, may reſt from the labour and excitements of the day.

Too much ſleep is often ſaid to be deſtructive to health; but very few perſons will ſleep too much for their health, provided they ſleep in the right way. Unnatural ſleep, which is irritating to the lungs and the nervous ſyſtem, fails to afford that reſt which ſleep was intended to give, and the longer one lies in it, the leſs will be the enjoyment and length of his life. Any one waking in the morning at his uſual hour of riſing, and finding by the dryneſs of his mouth, that he has been ſleeping with the mouth open, feels fatigued, and a wiſh to go to ſleep again; and, convinced that his reſt has not been good, he is ready to admit the truth of the ſtatement above made.

There is no perfect ſleep for man or brute, with the mouth open; it is unnatural, and a ſtrain upon the lungs which the expreſſion of the countenance and the nervous excitement plainly ſhow.

Lambs, which are nearly as tender as human infants, commence immediately after they are born, to breathe the chilling air of March and April, both night and day, aſleep and awake, which they are able to do, becauſe they breathe it in the way that Nature deſigned them to breathe. New-born infants in the Savage Tribes are expoſed to nearly the ſame neceſſity, which they endure perfectly well, and there is no reaſon why the oppoſite extreme ſhould be practiſed in the civilized world, entailing ſo much misfortune and miſery on mankind.

It is a pity that at the very *ſtarting point* of life—Man ſhould

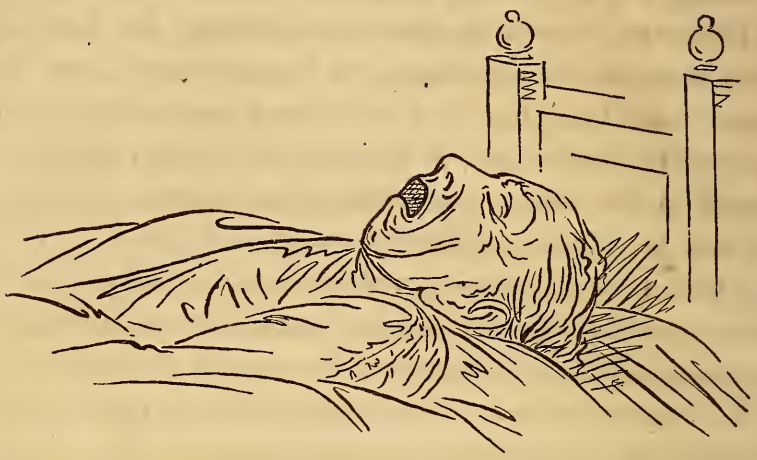
be ſtarted wrong—that mothers ſhould be under the erroneous belief that while their infants are awake they muſt be watched; but aſleep, they are "doing well enough."

Education is twofold, mental and phyſical; the latter of which alone, at this early ſtage, can be commenced; and the mother ſhould know that ſleep, which is the great renovater and regulator of health, and in fact, the *food* of *life*, ſhould be enjoyed in the manner which Nature has deſigned; and therefore that her cloſeſt ſcrutiny and watchfulneſs, like that of the poor Indian woman, ſhould guard her infant in thoſe important hours, when the ſhooting germs of conſtitution are ſtarting, on which are to depend the happineſs or miſery of her offspring.

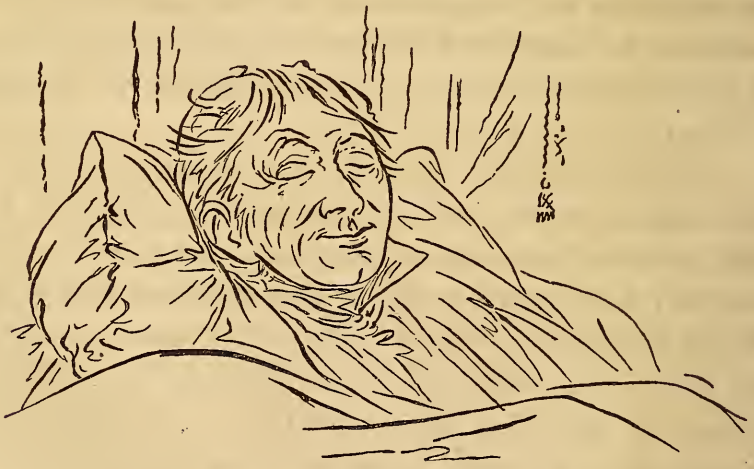
It requires no more than common ſenſe to perceive that Mankind, like all the Brute creations, ſhould cloſe their mouths when they cloſe their eyes in ſleep, and breathe through their noſtrils, which were evidently made for that purpoſe, inſtead of dropping the under jaw and drawing an over draught of cold air directly on the lungs, through the mouth; and that in the middle of the night, when the fires have gone down and the air is at its coldeſt temperature—the ſyſtem at reſt, and the lungs the leaſt able to withſtand the ſhock.

For thoſe who have ſuffered with weakneſs of the lungs or other diſeaſes of the cheſt, there needs no proof of this fact; and of thoſe, if any, who are yet incredulous, it only requires that they ſhould take a candle in their hand and look at their friends aſleep and ſnoring; or with the Nightmare (or without it), with their eyes ſhut and their mouths wide open—the very pictures of diſtreſs—of ſuffering, of Idiocy, and Death; when Nature deſigned that they ſhould be ſmiling in the ſoothing and invigorating forgetfulneſs of the fatigues and anxieties of the

day, which are diſſolving into pleaſurable and dreamy ſhadows of "realities gone by."



Who ever waked out of a fit of the Nightmare in the middle of the night with his mouth ſtrained open and dried to a huſk, not knowing when, or from where, the ſaliva was coming



to moiſten it again, without being willing to admit the miſchief that ſuch a habit might be doing to the lungs, and conſequently

to the ſtomach, the brain, the nerves, and every other organ of the ſyſtem?

Who, like myſelf, has ſuffered from boyhood to middle age, everything but death from this enervating and unnatural habit, and then, by a *determined* and *uncompromiſing* effort, has thrown it off, and gained, as it were, a new leaſe of life and the enjoyment of reſt—which have laſted him to an advanced age through all expoſures and privations, without admitting the miſchief of its conſequences?

Nothing is more certain than that for the preſervation of human health and life, that moſt myſterious and incomprehenſible, ſelf-acting principle of life which ſupports us through the reſtoring and unconſcious vale of ſleep, ſhould be protected and aided in every way which Nature has prepared for the purpoſe, and not abuſed and deranged by forcing the means of its ſupport through a different channel.

We are told that "the breath of life was breathed into man's noſtrils"—then why ſhould he not *continue* to live by breathing it in the ſame manner?*

* A recently invented aid for the lungs, which the uſual efforts for pecuniary reſults, and the accuſtomed and unfortunate rage for novelties have been puſhing into extenſive uſe, has been doing great miſchief in ſociety during the laſt few years; and by its injudicious uſe, I believe thouſands on thouſands have been hurried to the grave. I refer to the "Reſpirators," ſo extenſively in uſe, and as generally "in faſhion," amongſt the Fair Sex. For perſons very weak in the lungs, and who have contracted the habit ſo ſtrong and ſo long that they cannot breathe excepting through the open mouth, this appliance may be beneficial, in the open air; but thouſands of others, to be eccentric or faſhionable, place it over their mouths when they ſtep into the ſtreet; and to make any uſe of it, muſt open their mouths and breathe through it, by which indiſcretion they are thought-

The mouth of man, as well as that of the brutes, was made for the reception and maſtication of food for the ſtomach, and other purpoſes; but the noſtrils, with their delicate and fibrous linings for purifying and warming the air in its paſſage, have been myſteriously conſtructed, and deſigned to ſtand guard over the lungs—to meaſure the air and equalize its draughts, during the hours of repoſe.

The atmoſphere is nowhere pure enough for man's breathing until it has paſſed this myſterious refining proceſs; and therefore the imprudence and danger of admitting it in an unnatural way, in double quantities, upon the lungs, and charged with the ſurrounding epidemic or contagious infections of the moment.

The impurities of the air which are arreſted by the intricate organizations and mucus in the noſe are thrown out again from its interior barriers by the returning breath; and the tingling excitements of the few which paſs them, cauſe the muſcular involitions of ſneezing, by which they are violently and ſucceſsfully reſiſted.

The air which enters the lungs is as different from that which enters the noſtrils as diſtilled water is different from the water in an ordinary ciſtern or a frog-pond. The arreſting and purifying proceſs of the noſe, upon the atmoſphere with its poiſonous ingredients, paſſing through it, though leſs perceptible, is not leſs diſtinct, nor leſs important than that of the mouth,

leſſly contracting the moſt dangerous habit which they can ſubject themſelves to, and oftentimes catching their death in a few days, or in a few hours; little aware that cloſed lips are the beſt protection againſt cold air, and their noſtrils the best and ſafeſt of all Reſpirators.

which ſtops cherry-ſtones and fiſh-bones from entering the ſtomach.

This intricate organization in the ſtructure of man, unaccountable as it is, ſeems in a meaſure diveſted of myſtery, when we find the ſame phenomena (and others perhaps even more ſurpriſing) in the phyſical conformation of the lower order of animals; and we are again more aſtoniſhed when we ſee the myſterious ſenſitiveneſs of that organ inſtinctively and inſtantaneouſly ſeparating the *gaſes*, as well as arreſting and rejecting the *material* impurities of the atmoſphere.

This unaccountable phenomenon is ſeen in many caſes. We ſee the fiſh, ſurrounded with water, breathing the air upon which it exiſts. It is a known fact that man can inhale through his noſe, for a certain time, *mephitic air*, in the bottom of a well, without harm; but if he opens his mouth to anſwer a queſtion, or calls for help, in that poſition, his lungs are cloſed and he expires. Moſt animals are able to inhale the ſame for a conſiderable time without deſtruction of life, and, no doubt, ſolely from the fact that their reſpiration is through the noſtrils, in which the poiſonous effluvia are arreſted.

There are many mineral and vegetable poiſons alſo, which can be inhaled by the noſe without harm, but if taken through the mouth deſtroy life. And ſo with poiſonous reptiles, and poiſonous animals. The man who kills the Rattleſnake, or the Copperhead, and ſtands alone over it, keeps his mouth ſhut, and receives no harm; but if he has companions with him, with whom he is converſing over the carcaſes of theſe reptiles, he inhales the poiſonous effluvia through the mouth, and becomes deadly ſick, and in ſome inſtances death enſues.

Infiniteſimal inſects alſo, not viſible to the naked eye, are

inhabiting every drop of water we drink and every breath of air we breathe; and minute particles of vegetable ſubſtances, as well as of poiſonous minerals, and even glaſs and ſilex, which float imperceptibly in the air, are diſcovered coating the reſpiratory organs of man; and the claſs of birds which catch their food in the air with open mouths as they fly, receive theſe things in quantities, even in the hollow of their bones, where they are carried and lodged by the currents of air, and detected by microſcopic inveſtigation.

Againſt the approach of theſe things to the lungs and to the eye, Nature has prepared the guard by the mucous and organic arrangements, calculated to arreſt their progreſs. Were it not for the liquid in the eye, arreſting, neutralizing, and carrying out the particles of duſt communicated through the atmoſphere, Man would ſoon become blind; and but for the mucus in his noſtrils, abſorbing and carrying off the poiſonous particles and effluvia for the protection of the lungs and the brain, mental derangement, conſumption of the lungs, and death would enſue.

How eaſy, and how reaſonable, it is to ſuppoſe then, that the inhalation of ſuch things to the lungs through the expanded mouth and throat may be a cauſe of conſumption and other fatal diſeaſes attaching to the reſpiratory organs; and how fair a ſuppoſition alſo, that the deaths from the dreadful Epidemics, ſuch as Cholera, Yellow Fever, and other peſtilences, are cauſed by the inhalation of animalcules in the infected diſtricts; and that the victims to thoſe diſeaſes are thoſe portions of ſociety who inhale the greateſt quantities of thoſe poiſonous inſects to the lungs and to the ſtomach.

In man's waking hours, when his limbs, and muſcles, and

his mind, are all in action, there may be but little harm in inhaling through the mouth, if he be in a healthy atmoſphere; and at moments of violent action and excitement, it may be neceſsary. But when he lies down at night to reſt from the fatigues of the day, and yields his ſyſtem and all his energies to the repoſe of ſleep; and his volition and all his powers of reſiſtance are giving way to its quieting influence, if he gradually opens his mouth to its wideſt ſtrain, he lets the enemy in that chills his lungs—that racks his brain—that paralyſes his ſtomach—that gives him the nightmare—brings him Imps and Fairies that dance before him during the night; and during the following day, headache—toothache—rheumatiſm—dyſpepſia, and the gout.

That man knows not the pleaſure of ſleep; he riſes in the morning more fatigued than when he retired to reſt—takes pills and remedies through the day, and renews his diſeaſe every night. A guilty conſcience is even a better guarantee for peaceful reſt than ſuch a treatment of the lungs during the hours of ſleep. Deſtructive irritation of the nervous ſyſtem and inflammation of the lungs, with their conſequences, are the immediate reſults of this unnatural habit; and its continued and more remote effects, conſumption of the lungs and death.

Beſides this frequent and moſt fatal of all diſeaſes, Bronchitis, Quinſey, Croup, Aſthma, and other diſeaſes of the reſpiratory organs, as well as Dyſpepſia, gout of the ſtomach, Rickets, Diarrhœa, diſeaſes of the liver, the heart, the ſpine, and the whole of the nervous ſyſtem, from the brain to the toes, may chiefly be attributed to this deadly and unnatural habit; and any Phyſician can eaſily explain the manner in which theſe various parts of the ſyſtem are thus affected by the derangement

of the natural functions of the machine that gives them life and motion.

All perſons going to ſleep ſhould think, not of their buſineſs, not of their riches or poverty, their pains or their pleaſures, but, of what are of infinitely greater importance to them, their lungs; their beſt friends, that have kept them alive through the day, and from whoſe quiet and peaceful repoſe they are to look for happineſs and ſtrength during the toils of the following day. They ſhould firſt recollect that their natural food is freſh air; and next, that the channels prepared for the ſupply of that food are the noſtrils, which are ſupplied with the means of purifying the food for the lungs, as the mouth is conſtructed to ſelect and maſticate the food for the ſtomach. The lungs ſhould be put to reſt as a fond Mother lulls her infant to ſleep; they ſhould be ſupplied with vital air, and protected in the natural uſe of it; and for ſuch care, each ſucceſſive day would repay in increaſed pleaſures and enjoyments.

The lungs and the ſtomach are too near neighbours not to be mutually affected by abuſes offered to the one or the other; they both have their natural food, and the natural and appropriate means prepared by which it is to be received. Air is the eſpecial food of the lungs, and not of the Stomach. He who ſleeps with his mouth open draws cold air and its impurities into the ſtomach as well as into the lungs; and various diſeaſes of the ſtomach, with indigeſtion and dyſpepſia, are the conſequences. Bread may almoſt as well be taken into the lungs, as cold air and wind into the ſtomach.

A very great proportion of human diſeaſes are attributed to the ſtomach, and are there met and treated; yet I believe they have a higher origin, the lungs; upon the healthy and regular

action of which the digeſtive, as well as the reſpiratory and nervous ſyſtems depend; the moving, active, principle of life, and *life itſelf*, are there; and whatever deranges the natural action at that fountain affects every function of the body.

The ſtomach performs its indiſpenſable, but ſecondary part, whilſt the moving motive power is in healthy action, and no longer. Man can exiſt ſeveral days without food, and but about as many minutes, without the action of his lungs. Men habitually ſay "they don't ſleep well, becauſe ſomething is wrong in their ſtomachs," when the truth may be, that their ſtomachs are wrong becauſe ſomething is wrong in their ſleep.

If this dependent affinity in the human ſyſtem be true, beſetting man's life with ſo many dangers flowing from the abuſe of his lungs, with the fact that the brute creations are exempt from all of theſe dangers, and the ſavages in the wilderneſs nearly ſo, how important is the queſtion which it raiſes whether the frightful and unaccountable Bills of Mortality amongſt the civilized Races of mankind are not greatly augmented, if not chiefly cauſed, by this error of life, beginning, as I have ſaid, in the cradle, and becoming by habit, as it were, *a ſecond nature*, to weary and torment Mankind to their graves?

Man is created, we are told, to live three ſcore and ten years, but how ſmall a proportion of mankind reach that age, or half way, or even a quarter of the way to it! We learn from the official Reports before alluded to, that in civilized communities, one half or more periſh in infancy or childhood, and one half of the remainder between that and the age of 25, and Phyſicians tell us the diſeaſes they die of; but who tells us of the *cauſes* of thoſe diſeaſes? All effects have their cauſes—diſeaſe is the cauſe of death—and there is a cauſe for diſeaſe

When we ſee the Brute creations exempted from premature death, and the Savage Races comparatively ſo, whilſt civilized communities ſhow ſuch lamentable Bills of Mortality, it is but a rational deduction that that fatality is the reſult of habits not practiſed by ſavages and the brute creations; and what other characteriſtic differences in the habits of the three creations ſtrike us as ſo diſtinctly different, and ſo proportioned to the reſults, as already ſhown; the *firſt*, with the mouth always ſhut; the *ſecond*, with it ſhut during the night and moſt of the day; and the *third*, with it open moſt of the day and all of the night? The *firſt* of theſe are free from diſeaſe; the *ſecond*, comparatively ſo; and the *third* ſhow the lamentable reſults in the Bills of Mortality already given.

How forcible and natural is the deduction from theſe facts, that here may be the great and principal cauſe of ſuch widely different reſults, ſtrengthened by the other facts, that the greater part of the fatal diſeaſes of the body as well as diſeaſes of the mind, before mentioned, are ſuch as could, and *would* flow, from ſuch an unnatural abuſe of the lungs, the fountain and main-ſpring of life; and how important alſo, is the queſtion raiſed by theſe facts, how far ſuch an unnatural habit expoſes the human race to the dangers from Epidemic diſeaſes. The Brute creations are everywhere free from Cholera and Yellow fever, and I am a living witneſs that the Aſiatic Cholera of 1831, was everywhere arreſted on the United States frontier, when in its progreſs it reached the Savage tribes living in their primitive condition; having been a traveller on thoſe frontiers during its ravages in thoſe regions.

Epidemic diſeaſes are undoubtedly communicated through the medium of the atmoſphere, in poiſonous animalcules or

infectious agents; and what conclusion can be more rational, than that he who sleeps with his mouth open during the night, drawing an increased quantity of infected atmosphere directly on the lungs and into the stomach, will increase his chances of contracting the disease? And how interesting to Science, and how infinitely important to the *Welfare* of the *Human Race might yet be the enquiry*, whether the thousands and millions of victims to Cholera and yellow fever, were not those very portions of society who were in the habit of sleeping with their mouths open, in the districts infected with those awful scourges!*

It is a well-known fact that fishes will die in a few moments, in their own element, with their mouths kept open by the hook; and I strongly doubt whether a horse or an ox would live any length of time, with its mouth fastened open with a block of wood, during the accustomed hours of its repose; and I believe

* My opinions on this important subject having been formed many years ago, as seen in the foregoing pages, I have had opportunities of making observations of an interesting nature, in my recent travels; and amongst those opportunities, one of the most impressive, whilst I was making the voyage on one of the Mail Steamers from Montevideo to Pernambuco, on the coast of Brazil, in the summer of 1857, during which melancholy voyage about 30 out of 80 passengers died of the Yellow fever, and were launched from the deck into the sea, according to the custom. Having been twice tried by that disease on former occasions, and consequently feeling little or no alarm for myself, I gave all my time and attention to the assistance of those who were afflicted. Aware of the difficulty of closing the mouth of a corpse whose mouth has been habitually open through life, and observing that nearly every one launched from the vessel had the character and expression strongly impressive of the results of that habit, I was irresistibly led to a private and secret scanning of faces at the table and on deck, and of six or seven persons for whom I had consequent apprehensions, I observed their seats were in a day or two vacated, and afterwards I recognised their faces, when brought on deck, as subjects for the last, sad ceremony.

that the derangement of the ſyſtem by ſuch an experiment would be ſimilar to that in the human frame, and that death would be ſooner and more certain; and I believe alſo, that if the American Races of Savages which I have viſited, had treated this ſubject with the ſame indifference and abuſe, they would long ſince have loſt (if not have ceaſed to exiſt) that decided advantage which they now hold, over the civilized Races, in manly beauty and ſymmetry of phyſical conformation; and that their Bills of Mortality would exhibit a much nearer approximation to thoſe of civilized communities than they now do.*

Beſides the liſt of fatal diſeaſes already given, and which I attribute chiefly to the pernicious habit which I have explained, there are other reſults affecting the ſenſes, perſonal appearance, and the enjoyments of life, which, though not *fatal*, are themſelves of ſufficient importance to demand its correction; ſuch as Curvature of the Spine, Idiocy, Deafneſs, Nightmare, Polypus in the Noſe, Malformation and premature decay of the teeth, toothache, tic-douloureux, Rheumatiſm, Gout, and many others, to which the brute creations are ſtrangers, and to moſt of which the Savage Races are but little ſubject.

By another reference to the Statiſtics of civilized Societies, we find that in *ſome*, one half per cent. are Idiots or Lunatics; one-third per cent. are Deaf and Dumb, one half per cent. are hunch-backs, and from three-fourths to one per cent. of other diſabling diſeaſes and deformities; all of which are almoſt

* I have before ſaid that the Brute creations are everywhere free from Cholera, Yellow fever, and other epidemics; yet they are as ſubject as the human ſpecies, to the effects of other poiſons. Who knows until it is tried, how long a horſe, an ox, or a dog could exiſt in one of thoſe infected diſtricts, with its mouth faſtened open, and its noſtrils cloſed?

unknown to the American Native Races; affording a ſtrong corroborative proof, if it were neceſſary, that ſuch deficiencies and deformities are the reſults of accidents or habits, and not the works of Nature's hand.

Nature produces no diſeaſes, nor deformities; but the offſpring of men and women whoſe ſyſtems are impaired by the habits which have been alluded to, are no doubt oftentimes uſhered into the world with conſtitutional weakneſſes and predilections for contracting the ſame habits, with their reſults; and it is ſafe to ſay, that three-fourths of the generating portions of every civilized community exiſting, are more or leſs under theſe diſqualifications, which, together with want of proper care of their offspring, in infancy and childhood, I believe to be the cauſe of four-fifths of the mental and phyſical deformities, loſs of teeth, and premature deaths, between conception and infancy, childhood, manhood, and old age.

I have ſaid that no diſeaſes are natural, and deformities, mental and phyſical, are neither hereditary nor natural, but purely the reſults of accidents or habits. A cloven-foot produces no cloven-feet, hunch-backs beget ſtraight ſpines, and mental deformities can have no progeny.

What a ſad bill to bring againſt the glorious advantages of civilized life, its *improvements*, its *comforts* and *refinements*, that in England there are ſomething like 35,000 Idiots and Lunatics—17,000 Deaf and Dumb, and 15,000 hunch-backs, and about an equal proportion of theſe mental and phyſical deformities in the other civilized nations of the Earth!

Nature makes nothing without deſign; and who dares to ſay that ſhe has deſigned theſe liſts of pitiable exiſtence amongſt the civilized Races of Man, and that the more perfect work of her

hand has been beſtowed upon the Savage (and even the Brute) creations? And next to Nature, our *dear Mothers*, under whoſe kind care and tender handling we have been raiſed, could ſubject us to no accident to turn the brain or crook the ſpine; but eaſily and thoughtleſsly might, even in their *over* anxiety for our health, ſubject us to early treatment, engendering habits which would gradually and imperceptibly produce the whole of theſe calamities; which I believe have never, as yet, been traced to a more probable cauſe than the habitual abuſe of the lungs, in the manner which has been deſcribed.

The teeth of Man, as with the Brutes, are wiſely conſtructed to anſwer their intended purpoſes through the natural term of life, and would ſo, no doubt, but from abuſes, the principal one of which I conſider to be the pernicious habit already explained. The ſaliva exuding from the gums, deſigned as the Element of the teeth, floods every part of the mouth while it is ſhut; continually riſing, like a pure fountain, from the gums, at the roots of and between the teeth; looſening and carrying off the extraneous matter which would otherwiſe accumulate, communicating diſeaſe to the teeth, and taint to the breath.

By nature, the teeth and the eyes are ſtrictly *amphibious;* both immerſed in liquids which are prepared for their nouriſhment and protection, and with powers of exiſting in the open air long enough for the various purpoſes for which they were deſigned; but beyond that, abuſe begins, and they ſoon turn to decay. It is the ſuppreſſion of ſaliva, with dryneſs of the mouth, and an unnatural current of cold air acroſs the teeth and gums during the hours of ſleep, that produces malformation of the teeth, toothache, and tic-douloureux, with premature decay, and loſs of teeth ſo lamentably prevalent in the civilized world.

Amongſt the Brute creations, that never open their mouths except for taking their food and drink, their teeth are protected from the air both day and night, and ſeldom decay; but with Man, who is a *talking* and *laughing* animal, expoſing his teeth to the air a great portion of the day, and oftentimes during the whole of the night, the reſults are widely different—he is oftentimes toothleſs at middle age, and in ſeven caſes in ten, in his grave before he is fifty.

If civilized man, with his uſual derangements and abſence of teeth, had been compelled to crop the graſs, like the ox and the horſe, as the means of his living, and knew not the glorious uſe of the *Spoon*, to what a miſery would he have been doomed, and how long could he exiſt? the loſs of a tooth or two with thoſe animals would reſult in their death; and how wiſe, and how provident therefore, the deſigns of the Creator, who has provided them with the unfailing means of ſupporting their exiſtence, and alſo the inſtinctive habits intended for the *protection* of thoſe means.

Amongſt the Native Races they ſeem to have a knowledge of theſe facts; and the poor Indian woman who watches her infant and preſſes its lips together as it ſleeps in its cradle attracts the ridicule perhaps, or pity, of the paſſer-by, but ſecures the habit in her progeny which enables them to command the admiration and envy of the world.

Theſe people, who talk little and ſleep naturally, have no Dentiſts nor dentifrice, nor do they require either; their teeth almoſt invariably riſe from the gums and arrange themſelves as regular as the keys of a piano; and without decay or aches, preſerve their ſoundneſs and enamel, and powers of maſtication, to old age: and there are no ſufficient reaſons aſſigned yet, why

the ſame reſults, or nearly ſuch, may not be produced amongſt the more enlightened Races, by ſimilar means.

Civilized man may properly be ſaid to be an *open mouthed animal;* a wild man is not. An Indian Warrior ſleeps, and hunts, and ſmiles, with his mouth ſhut; and with ſeeming reluctance, opens it even to eat or to ſpeak. An Indian child is not allowed to ſleep with its mouth open, from the very firſt ſleep of its exiſtence; the conſequence of which is, that while the teeth are forming and making their firſt appearance, they *meet* (and conſtantly *feel*) each other; and taking their relative, natural poſitions, form that healthful and pleaſing regularity which has ſecured to the American Indians, as a Race, perhaps the moſt manly and beautiful mouths in the World.*

* When I ſpeak of comparative perſonal appearance or of the habits of a people, I ſpeak of them collectively, and in the aggregate. I often ſee mouths and other phyſical conformations amongſt the civilized portions of mankind equally beautiful as can be ſeen amongſt the Savage Races, but by no means ſo often. Symmetry of form, gracefulneſs of movement, and other conſtituents of manly beauty are much more *general* amongſt the Savage Races; and their Societies, free from the humbled and dependent miſery which *comparative* poverty produces in Civilized Communities, produce none of thoſe ſtriking contraſts which ſtare us in the face, and excite our diſguſt and our ſympathies, at nearly every ſtep we take. The American Savages are all poor, their higheſt want is that of food, which is generally within their reach; their faces are therefore not wrinkled and furrowed with the ſtamp of care and diſtreſs, which extreme poverty begets—the repulſive marks which avarice engraves, nor with the loathſome and diſguſting expreſſions which the prodigal diſſipations of Wealth often engender in Civilized Societies. Their taſtes and their paſſions are leſs refined and leſs ardent, and more ſeldom exerted, and conſequently leſs abuſed; they live on the ſimples of life, and imagine and deſire only in proportion; the conſequences of which are, that their faces exhibit ſlighter inroads upon Nature, and conſequently a greater average of good looks than an equal community of any civilized people.

Nature makes no derangements or deformities in teeth or mouths; but habits or accidents produce the diſagreeable derangements of the one, and conſequently the diſguſting expreſſions of the other, which are ſo often ſeen.

With the brute creations, where there is leſs chance for habits or accidents to make derangements, we ſee the beautiful *ſyſtem* of the regularity of the works of Nature's hand, and in their ſoundneſs and durability, the *completeneſs* of her works, which we have no juſt cauſe to believe has been ſtinted in the phyſical conſtruction of man.

The contraſt between the two Societies, of Savage and of Civil, as regards the perfection and duration of their teeth, is quite equal to that of their Bills of Mortality, already ſhown; and I contend that in both caſes, the principal cauſe of the difference is exactly the ſame, that of reſpiration through the mouth, during the hours of ſleep.

Under the leſs cruel, and apparently more tender and affectionate treatment, of many civilized mothers, their infants ſleep in their arms, in their heated exhalation, or in cradles, in overheated rooms, with their faces covered, without the allowance of a breath of vital air; where, as has been ſaid, they from neceſſity gaſp for breath until it becomes a habit of their infancy and childhood, to ſleep with their mouths wide open, which their tender mothers overlook, or are not cruel enough to correct; little thinking of the ſad affliction which the croup, or later diſeaſes are to bring into their houſe.

There is nothing more natural than a mother's near and fond embrace of her infant in her hours of ſleep; and nothing more dangerous to its health, and even to its exiſtence. The tender ſympathies of love and inſtinct draw her arms cloſer around it.

and her lips nearer, as ſhe ſinks into ſleep and compels it to breathe the exhauſted and poiſoned air that ſhe exhales from her own lungs; little thinking how much ſhe is doing to break her heart in future days. Nothing is ſweeter or more harmleſs to a mother than to inhale the feeble breath of her innocent; but ſhe ſhould be reminded that whilſt ſhe is *drawing* theſe delicious draughts, ſhe may be *returning* for them, peſtilence and death.

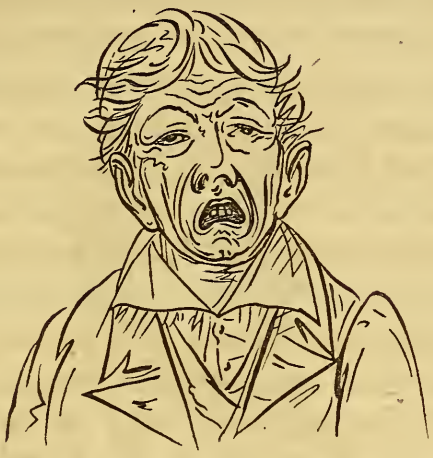
All mothers know the painful, and even dangerous criſis which their infants paſs in teething; and how naturally do their boſoms yearn for the ſufferings of theſe little creatures whoſe Earthly careers are often ſtopped by that event. (3,660 per annum in England alone, under one year of age, as has been ſhown.)

Amongſt the Savage Races, we have ſeen that death ſeldom, if ever, enſues from this cauſe; and how eaſy it is to perceive that unnatural pains, and even death, may be cauſed by the habit of infants ſleeping with their mouths ſtrained open, and expoſed to the cold air, when the germs of the teeth are firſt making their appearance.

The Statiſtics of England ſhow an annual return of "25,000 infants, and children under five years of age, that die of *convulſions*." What cauſes ſo probable for thoſe convulſions as teething and the croup; and what more probable cauſe for the *unnatural* pains of teething and the croup, than the *infernal* habit which I am condemning.

At this tender age, and under the kind treatment juſt mentioned, is thoughtleſſly laid the foundation for the rich harveſts which the Dentiſts are reaping in moſt parts of the civilized world. The infant paſſes two-thirds of its time in ſleep, with

its mouth open, while the teeth are preſenting themſelves in their tender ſtate, to be chilled and dried in the currents of air paſſing over them, inſtead of being nurtured by the warmth and ſaliva intended for their protection, when they project to unnatural and unequal lengths, or take different and unnatural directions, producing thoſe diſagreeable and unfortunate combinations,

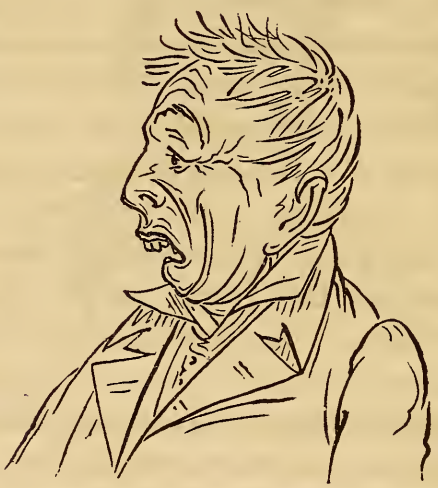


which are frequently ſeen in civilized adult ſocieties, and oftentimes ſadly disfiguring the human face for life.

While there are a great many perſons in all civilized ſocieties who adhere to the deſigns of Nature in the habits above referred to, how great a proportion of the individuals of thoſe ſocieties carry on their faces the proofs of a different habit, brought from their childhood, which their Conſtitutions have ſo far ſucceſsfully battled againſt, until (as has been ſaid) it becomes like a ſecond Nature, and a matter of *neceſſity*, even during their waking hours and the uſual avocations of life, to breathe through the mouth, which is conſtantly open; while the naſal ducts, being vacated, like vacated roads that grow up

to graſs and weeds, become the ſeat of Polypus and other diſeaſes.

In all of theſe inſtances there is a derangement and deformity of the teeth, and disfigurement of the mouth, and the *whole face*, which are not natural; carrying the proof of a long practice of the baneful habit, with its laſting conſequences; and producing that unfortunate and pitiable, and oftentimes diſguſting expreſſion, which none but civilized communities can preſent.



Even the Brute creations furniſh nothing ſo abominable as theſe; which juſtly demand our *ſympathy* inſtead of our *deriſion*. The faces and the mouths of the Wolf, the Tiger, and even the Hyena and the Donkey, are agreeable, and even handſome, by the ſide of them.

What Phyſician will ſay that the inhalation of cold air to the lungs through ſuch mouths as theſe, and over the putrid ſecretions and rotten teeth within, may not occaſion diſeaſe of the lungs and death? Infected diſtricts communicate diſeaſe—

infection attaches to putrefcence, and no other infected diſtrict can be ſo near to the lungs as an infected mouth.

Moſt habits againſt Nature, if not arreſted, run into diſeaſe. The habit which has thus far been treated as a *habit*, merely, with its evil conſequences, will here be ſeen to be worthy of a *name*, and of being ranked amongſt the ſpecific diſeaſes of mankind; Indulged and practiſed until the mouth is permanently diſtorted from its natural ſhape, and in the infectious ſtate above named, acting the unnatural hand-maid to the lungs, it gains the locality and ſpeciality of character which characterize diſeaſes, and therefore would properly rank amongſt them. No name ſeems as yet to have been applied to this malady, and no one apparently more expreſſive, at preſent ſuggeſts, than *Malo inferno*, which (though perhaps not exactly Claſſic) I would *denominate* it, and *define* it to be ſtrictly a *human* diſeaſe, confined chiefly to the Civilized Races of Man, an unnatural and pitiable disfigurement of the "human face divine," *unknown* to the Brutes, and *unallowed* by the Savage Races, *cauſed* by the careleſs permiſſion of a habit contracted in infancy or childhood, and ſubmitted to, humbly, through life, under the miſtaken belief that it is by an unfortunate order of Nature—its *Remedy* (in neglect of the ſpecifics to be propoſed in the following pages) the *grave* (generally) between infancy and the age of forty.

The American Indians call the civilized Races "*pale faces*" and "*black mouths*," and to underſtand the full force of theſe expreſſions, it is neceſſary to live awhile amongſt the Savage Races, and then to return to civilized life. The Author has had ample opportunities of teſting the juſtneſs of theſe expreſſions, and has been forcibly ſtruck with the correctneſs of their application, on returning from Savage to Civilized Society. A long

familiarity with red faces and closed mouths affords a new view of our friends when we get back, and fully explains to us the horror which a savage has of a "pale-face," and his disgust with the expression of open and *black mouths*.*

No man or woman with a handsome set of teeth keeps the mouth habitually open; and every person with an unnatural derangement of the teeth is as sure seldom to have it shut. This is not because the derangement of the teeth has made the habit, but because the habit has caused the derangement of the teeth.

If it were for the sake of the teeth alone, and man's personal appearance, the habit I am condemning would be one well worth struggling against; but when we can so easily, and with so much certainty discover its destructive effects upon the *constitution* and *life* of man, it becomes a subject of a different importance, and well worthy of being understood by every member of society, who themselves, and not physicians, are to arrest its deadly effects.

The Brute, at its birth, rises on its feet, breathes the open air, and seeks and obtains its food at the next moment.

* Of the party of 14 Ioway Indians, who visited London some years since, there was one whose name was Wash-ke-mon-ye (the fast dancer); he was a great droll, and somewhat of a critic; and had picked up enough of English to enable him to make a few simple sentences and to draw amusing comparisons. I asked him one day, how he liked the White people, after the experience he had now had; to which he replied—"Well, White man—suppose—mouth shut, putty coot, mouth open, no coot—me no like um, not much." This reply created a smile amongst the party, and the chief informed me that one of the most striking peculiarities which all Indian Tribes discovered amongst the white people, was the derangement and absence of their teeth, and which they believed were destroyed by the number of ices that passed over them.

The Chicken breaks its own ſhell and walks out on two legs, and without a gaze of wonder upon the world around, begins ſelecting and picking up its own food!

Man, at his birth, is a more helpleſs animal, and his mental, as well as his phyſical faculties, requiring a much longer time to mature, are ſubject to greater dangers of miſdirection from pernicious habits, which it ſhould be the firſt object of parents to guard againſt.

The Savage Tribes of America allow no obſtacles to the progreſs of Nature in the development of their teeth and their lungs for the purpoſes of life, and conſequently ſecuring their exemption from many of the pangs and pains which the civilized Races ſeem to be heirs to; who undoubtedly too often *over*-educate the *intellect*, while they *under*-educate the *Man*.

The human infant, like the infant brute, is able to breathe the natural air at its birth, both aſleep and awake; but that breathing ſhould be done as Nature deſigned it, through the noſtrils, inſtead of through the mouth.

The Savage Mother, inſtead of embracing her infant in her ſleeping hours, in the heated exhalation of her body, places it at her arm's length from her, and compels it to breathe the freſh air, the coldneſs of which generally prompts it to ſhut the mouth, in default of which, she preſſes its lips together in the manner that has been ſtated, until ſhe fixes the habit which is to laſt it through life; and the contraſt to this, which is too often practiſed by mothers in the civilized world, in the miſtaken belief that *warmth* is the eſſential thing for their darling babes, I believe to be the innocent foundation of the principal, and as yet unexplained cauſe of the deadly diſeaſes ſo frightfully ſwelling the Bills of Mortality in civilized communities.

All Savage infants amongſt the various native Tribes of America, are reared in cribs (or cradles) with the back laſhed

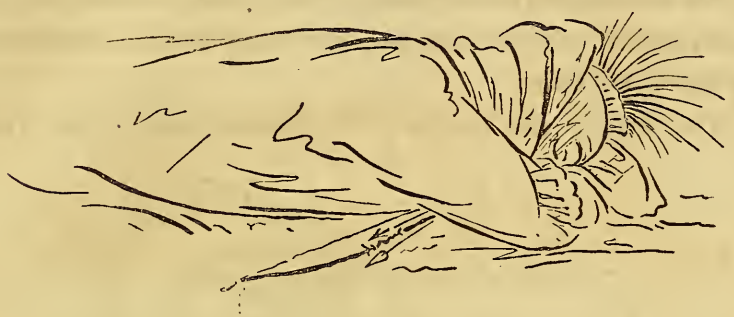


to a ſtraight board; and by the aid of a circular, concave cuſhion placed under the head, the head is bowed a little forward when they ſleep, which prevents the mouth from falling open; thus eſtabliſhing the early habit of breathing through the noſtrils. The reſults of this habit are, that Indian adults invariably walk erect and ſtraight, have healthy ſpines, and ſleep



upon their backs, with their Robes wrapped around them; with the head ſupported by ſome reſt, which inclines it a little forward, or upon their faces, with the forehead reſting on the arms

which are folded underneath it, in both of which caſes there is a tendency to the cloſing of the mouth; and their ſleep is therefore always unattended with the nightmare or ſnoring.



Lying on the back is thought by many to be an unhealthy practice; and a long habit of ſleeping in a different poſition may even make it ſo; but the general cuſtom of the Savage races, of ſleeping in this poſition from infancy to old age, affords very concluſive proof, that if commenced in early life, it is the healthieſt for a general poſture, that can be adopted.

It is very evident that the back of the head ſhould never be allowed, in ſleep, to fall to a level with the ſpine; but ſhould be ſupported by a ſmall pillow, to elevate it a little, without raiſing the ſhoulders or bending the back, which ſhould always be kept ſtraight.

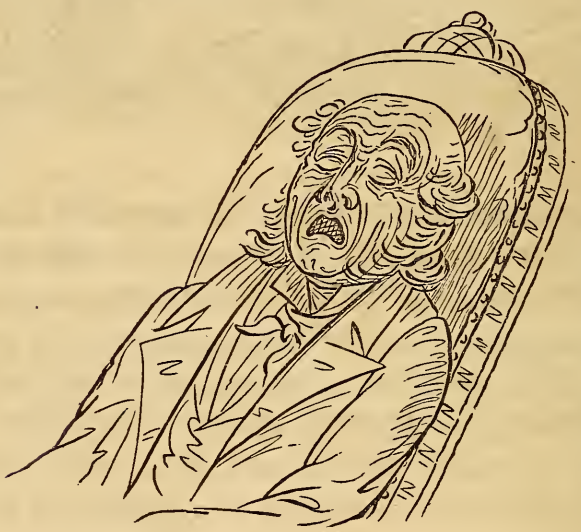
The Savages with their pillows, like the birds in the building of their neſts, make no improvements during the lapſe of ages, and ſeem to care little if they are blocks of wood or of ſtone, provided they elevate the head to the required poſition.

With the civilized Races, where everything is progreſſive, and luxuries eſpecially ſo, pillows have increaſed in longitudinal dimenſions until they too often form a ſupport for the ſhoulders

as well as the head, thereby annulling the object for which they were originally intended, and for which, alone, they ſhould be uſed.

All animals lower the head in ſleep; and mankind, with a ſmall ſupport under it, inclining it a little forward, aſſume for it a ſimilar poſition.

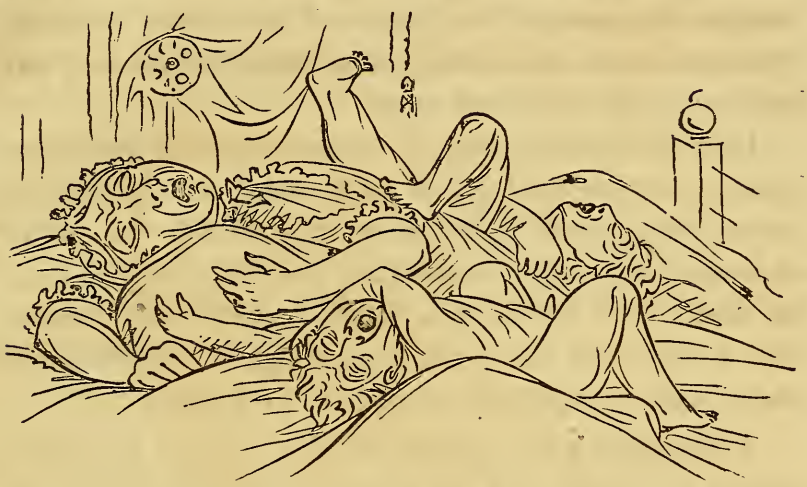
This elderly and excellent Gentleman, from a long (and



therefore neceſſary) habit, takes his nap after dinner, in the attitude which he is contented to believe is the moſt luxurious that can be deviſed; whilſt any one can diſcover that he is very far from the actual enjoyment which he might feel, and the more agreeableneſs of aſpect which he might preſent to his ſurrounding friends, if his invention had carried him a little farther, and ſuggeſted the introduction of a ſmall cuſhion behind his head, advancing it a little forward, above the level of his ſpine. The gaſtric juices commence their work upon the freſh contents of a ſtomach, on the arrival of a good dinner, with a much ſlighter

jar upon the digeſtive and nervous ſyſtems, when the ſoothing and delectable compound is not ſhocked by the unwelcome inhalations of chilling atmoſphere.

And this tender and affectionate Mother, *bleſſing* herſelf and her flock of little ones with the *pleaſures of ſleep!* how much



might ſhe increaſe her own enjoyment with her pillow under her *head*, inſtead of having it under her *ſhoulders;* and that of her little gaſping innocents, if ſhe had placed them in cribs, and with pillows under their heads, from which they could not eſcape.



The contraſt between the expreſſions of theſe two groups

will be ſtriking to all; and every mother may find a leſſon in them worth her ſtudying; either for improvements in her own Nurſery, or for teaching thoſe who may ſtand more in need of Nurſery Reform than herſelf.

So far back as the ſtarting point in life, I believe man ſeldom looks for the cauſes of the pangs and pains which beſet and torture him in advanced life; but in which, far back as it may be, they may have had their origin.

Little does he think that his aching, deformed, and decaying teeth were tortured out of their natural arrangement and health, in the days of their formation, by the cold draughts of air acroſs them; or that the conſumption of his decaying lungs has been cauſed by the ſame habit; and that habit was the reſult of the actual tenderneſs, but overſight, of his affectionate *Mother*, when he ſlept in her arms, or in the cradle.

The foregoing are general remarks which I have been enabled to make, from long and careful obſervation; and there are others perhaps, equally or more demonſtrative of the danger of the habit alluded to, as well as of the power we have of averting it, and of arreſting its baneful effects, even in middle age, or the latter part of man's life, which will be found in the relation of my own experience.

At the age of 34 years, (after devoting myſelf to the dry and tedious ſtudy of the Law for 3 years, and to the practice of it for 3 years more, and after that to the ſtill more fatiguing and confining practice of Miniature and portrait painting, for 8 years,) I penetrated the vaſt wilderneſs with my canvaſs and bruſhes, for the purpoſe which has already been explained; and in the proſecution of which deſign. I have devoted moſt of the ſubſequent part of my life.

At that period I was exceedingly feeble, which I attributed to the sedentary habits of my occupation, but which many of my friends and my Physician believed to be the result of disease of the lungs. I had, however, no apprehensions that dampened in the least, the ardour and confidence with which I entered upon my new ambition, which I pursued with enthusiasm and unalloyed satisfaction until my researches brought me into solitudes so remote that beds, and bed chambers with fixed air, became matters of impossibility, and I was brought to the absolute necessity of sleeping in canoes or hammocks, or upon the banks of the Rivers, between a couple of Buffalo skins, spread upon the grass, and breathing the chilly air of dewy and foggy nights, that was circulating around me.

Then commenced a struggle of no ordinary kind, between the fixed determination I had made, to accomplish my new ambition, and the daily and hourly pains I was suffering, and the discouraging weakness daily increasing on me, and threatening my ultimate defeat.

I had been, like too many of the world, too tenderly careffed in my infancy and childhood, by the over kindness of an affectionate Mother, without cruelty or thoughtfulness enough to compel me to close my mouth in my sleeping hours; and who, through my boyhood, thinking that while I was asleep I was doing well enough, allowed me to grow up under that abominable custom of sleeping, much of the time, with the mouth wide open; and which practice I thoughtlessly carried into manhood, with Nightmare and snoring, and its other results; and at last, (as I discovered just in time to save my life,) to the banks of the Missouri, where I was nightly drawing

the deadly draughts of cold air, with all its poiſonous malaria, through my mouth into my lungs.

Waking many times during the night, and finding myſelf in this painful condition, and ſuffering during the ſucceeding day with pain and inflammation (and ſometimes bleeding) of the lungs, I became fully convinced of the danger of the habit, and reſolved to overcome it, which I eventually did, only by ſternneſs of reſolution and perſeverance, determining through the day, to keep my teeth and my lips firmly cloſed, except when it was *neceſſary* to open them; and ſtrengthening this determination, as a *matter* of *life or death*, at the laſt moment of conſciouſneſs, while entering into ſleep.

Under this unyielding determination, and the evident relief I began to feel from a partial correction of the habit, I was encouraged to continue in the unrelaxed application of my remedy, until I at length completely conquered an inſidious enemy that was nightly attacking me in my helpleſs poſition, and evidently faſt hurrying me to the grave.

Convinced of the danger I had averted by my own perſeverance, and gaining ſtrength for the continuance of my daily fatigues, I renewed my determinations to enjoy my natural reſpiration during my hours of ſleep, which I afterwards did, without difficulty, in all latitudes, in the open air, during my ſubſequent years of expoſure in the wilderneſs; and have ſince done ſo to the preſent time of my life; when I find myſelf ſtronger, and freer from aches and pains than I was from my boyhood to middle age, and in all reſpects enjoying better health than I did during that period.

I mention theſe facts for the benefit of my fellow beings, of whom there are tens (and hundreds) of thouſands ſuffering

from day to day from the ravages of this inſidious enemy that preys upon their lungs in their unconſcious moments, who know not the cauſe of their ſufferings, and find not the Phyſician who can cure them.

Finding myſelf ſo evidently relieved from the painful and alarming reſults of a habit which I recollected to have been brought from my boyhood, I became forcibly ſtruck with the cuſtom I had often obſerved (and to which I have before alluded) of the Indian women preſſing together the lips of their ſleeping infants, for which I could not, at firſt, imagine the motive, but which was now ſuggeſted to me in a manner which I could not miſunderſtand; and appealing to them for the object of ſo, apparently, cruel a mode, I was ſoon made to underſtand, both by their women and their Medicine Men, that it was done "to enſure their good looks, and prolong their lives;" and by looking into their communities, and contraſting their ſanitary condition with the Bills of Mortality amongſt the civilized Races, I am ready to admit the juſtneſs of their reply; and am fully convinced of the advantages thoſe ignorant Races have over us in this reſpect, not from being *ahead* of us, but from being *behind* us, and conſequently not ſo far departed from Nature's wiſe and provident regulations, as to loſe the benefit of them.

From the whole amount of obſervations I have made amongſt the two claſſes of ſociety, added to my own experience, as explained in the foregoing pages, I am compelled to believe, and feel authoriſed to aſſert, that a great proportion of the diſeaſes prematurely fatal to human life, as well as mental and phyſical deformities, and deſtruction of the teeth, are cauſed by the abuſe of the lungs, in the Mal-reſpiration of Sleep: and

alſo, that the pernicious habit, though contracted in infancy or childhood, or manhood, may generally be corrected by a ſteady and determined perſeverance, baſed upon a conviction of its baneful and fatal reſults.

The great error is moſt frequently committed, and there is the proper place to correct or prevent it, at the *ſtarting point*—when the germs are tender, and taking their firſt impreſſions, which are to laſt them through life. It is then too, that the fondeſt and tendereſt ſympathies belonging to the human breaſt are watching over them; and it is only neceſſary for thoſe kind guardians to be made aware of the danger of thoughtleſs habits which their over-indulgence may allow their offspring to fall into.

It is to *Mothers*, and truly not to Phyſicians or Medicines, that the world are to look, for the remedy of this evil; and the phyſical improvements of mankind, and the prolongation of human exiſtence, effected by it.

Children, I have ſaid, are not born *Hunch-backs*, but a habit of ſleeping thus, in the varying temperatures of the night,



might make them ſuch. Infants are not born *Idiots* or *Lunatics*,

but a habit of ſleeping thus, in ſudden changes of weather,



would tend to make them ſo, and in the countries where infants ſleep thus, the above deformities ſcarcely exiſt; while in Eng-



land, as has been ſhown, there are 20,000 of the firſt of theſe, and 35,000 of the latter. How ſignificant and important the deductions from theſe ſimple facts—if they be facts—and who will contradict them?

If Phyſicians and Surgeons gain fame for occaſionally conquering the enemy in *combat;* what laurels, and what *new Title*, ſhould await the *fair Diplomatiſts* who will *keep the enemy out of the field*—the affectionate *mothers*, who, like the Indian woman, will ſit by their ſleeping infants, and watch and guard them through their childhood, againſt the departure from one of Nature's moſt wiſe and important regulations, deſigned for their health and happineſs.

If the great majority of this ſort of evil has its origin in that early period of life, its correction comes directly under the Mother's province; and there certainly can be no better gua-

rantee for the benefit of coming generations, than that mothers ſhould be made fully ſenſible of the evil, and of their own power to avert it. And to *Mothers*, I would in the firſt place, say, for the ſakes of your infants unborn, and for your own lives' sake, draw the curtain, (not of your bed, but of your lungs) when you retire to reſt; availing yourſelves and your offspring of the full benefit of the peaceful and invigorating repoſe which Nature has prepared for you, to enable you to meet with ſucceſs the events to which you are approaching; and when Nature has placed in your arms for your kind care, the darling objects of your tendereſt affections, not to forget that ſhe has prepared and deſigned them to breathe the open air; and that when they ſleep in your embrace in heated rooms and feather beds, they ſleep in a double or treble heat, the thoughtleſs conſequences of which will be likely to break your hearts in future life. Reſt aſſured that the great ſecret of life is the *breathing principle*, for which Nature has rightly prepared the *material*, and the *proper mode of uſing it;* and at the incipient ſtage of life where *Mothers* are the Phyſicians, is the eaſieſt place to contract habits againſt Nature, or to correct them; and that there is *woman's* poſt, her appropriate ſphere; where ſhe takes to herſelf the ſweeteſt pleaſures of her exiſtence, and draws the higheſt admiration of the World, whilſt, like a *guardian Angel*, ſhe is watching over, and giving direction to, the Deſtinies of Man.

To Children—to Boys and Girls, who have grown up to the age of diſcretion, and are able to read, the above information and advice are doubly important, becauſe you have long lives of enjoyment or miſery before you; and which, you now being out of your Mother's immediate care, are to be controlled by

your own actions. And that you may not undervalue the advice which I am about to advance directly to you, I may (as the Clergyman repeats his text in his Sermon, or a fond parent, the important points of his advice to his ſon) repeat ſome things that I have ſaid, while I am giving you *further* evidence of the importance of the ſubject I am now explaining to you.

I adviſe you to bear in mind the awful Bills of Mortality amongſt civilized ſocieties, which I have quoted; and realize the dangerous race which civilized man runs in life—how very few live to the age deſigned by Nature—how many periſh in infancy, long before they are of your age; and conſequently the dangers which you have already paſſed, and contraſt all of theſe with thoſe of the Wild Indians, who by Nature, are no ſtronger than we are, but who generally live to good old age, with comparatively, few bodily pains in life, and their teeth almoſt uniformly regular and ſound, without the aid of Dentiſts and tooth-brſhues.

Have you obſerved by thoſe Bills of Mortality, that you are but one out of two or three of your little companions who ſtarted and commenced playing along with you, permitted to live to boyhood; and alſo that you have but one chance in four, or thereabouts, of living to tolerable old age?

Can you read thoſe lamentable eſtimates, which are matters of fact, and draw ſuch fearful concluſions from them as to your own condition and proſpects, without realizing the importance of the ſubject? and can you compare thoſe diſaſters amongſt the civiljzed, with thoſe of the Savage Races, which I have explained, without believing there is ſome cauſe for all this, that is unnatural, and which may be, to a great degree, corrected, if we make the proper effort?

You have read in the foregoing pages, that man's life depends from one moment to another on the air which he breathes, and alſo that the atmoſphere is nowhere pure enough for the healthy uſe of the lungs until it has paſſed the purifying proceſs which Nature has prepared in the noſtrils, and which has been explained. Air is an Elementary principle, created by the hand of God, who, as has been ſaid, creates nothing but perfections; and conſequently is nowhere impure, except from the cauſes which I have already explained; and in the infinity of His wiſdom and goodneſs, thoſe accidental impurities were foreſeen and provided for (even with the brutes, as well as with Mankind), by the myſterious organizations through which the breath of life firſt came to man.

The various occupations of men, and for which you are by this time preparing, ſubject them more or leſs to the dangerous effects of the malaria and poiſonous particles in the air, in proportion to the nature of their employments, and the diſtricts and atmoſpheres in which they exiſt and work.

The Mechanical trades are the moſt ſubject to theſe, from which the farmer and the Gentleman are more exempt; the Carpenter, therefore, amidſt the duſt of his ſhop, ſhould work with his mouth ſhut, and take care not to ſleep upon his bench during his mid-day reſt. The Cutlery grinder ſhould not work with his mouth open amidſt the particles of ſteel which his feet raiſe from the floor, and the motion of his wheel keeps in circulation in the air.

So with the Stone-cutter (and particularly thoſe working in the hardeſt ſort of ſtones and flint) the ſame precautions are neceſſary; as by the extraordinary proportion of deaths Reported amongſt thoſe claſſes of workmen, the poiſonous effects

of their buſineſs are clearly proved, as well as by the accumulated particles of ſteel and ſilex found imbedded in their lungs and coating the Reſpiratory organs; and which, to have cauſed premature death, muſt have been inhaled through the *mouth*. Phyſicians are conſtantly informing the world, in their Reports, of the fatal reſults of theſe poiſonous things inhaled into the lungs; but why do they not ſay at the ſame time, that there are two modes of inhalation, by the *noſe* and by the *mouth;* and inform the Mechanics and labourers of the World who are thus riſking their lives, that there is ſafety to life in one way, and great danger in the other? If Phyſicians forget to give you this advice, theſe ſuggeſtions, with your own diſcretion, may be of ſervice to you.

The Savages have the advantage of moving about, and ſleeping in the open air; and Civilized Races have the advantages over the poor Indians, of comfortable houſes and beds, and bed-rooms; and alſo of the moſt ſkilful Phyſicians, and Surgeons, and Dentiſts; and ſtill we are ſtruck with the deplorable reſults in our ſociety, of ſome latent cauſe of diſeaſes, which I believe has been too much overlooked and neglected.

Have you not many times waked in the middle of the night, in great diſtreſs, with your mouths wide open, and ſo cold and dry that it took you a long time to moiſten and ſhut them again? and did it occur to you at thoſe moments that this was all the reſult of a careleſs habit, by which you were drawing an unnatural draught of cold air in every breath, directly on the lungs, inſtead of drawing it through the noſtrils, which Nature has made for that eſpecial purpoſe, giving it warmth, and meaſuring its quantity, ſuitable to the demands of repoſe?

Watch your little Brothers and Sifters, or other little innocent playfellows, when afleep with their mouths ftrained open, and obferve the painful expreffions of their faces—their ner-



vous agitation—the unnatural beating of their hearts—the twitching of their flefh, and the cords of their necks and throats; and your own reafon will tell you that they do not enjoy fuch fleep. And on the other hand, what pictures of innocence and enjoyment are thofe who are quietly fleeping with their mouths firmly fhut, and their teeth clofed, fmiling as they are enjoying



their natural repofe? If you will for a few moments fhut your eyes, and let your under jaw fall down, as it fometimes does in your fleep, you will foon fee how painful the over

draught of cold air on the lungs becomes, even in the day-time, when all your energies are in action to relieve you; and you will inſtantly perceive the miſchief that ſuch a mode of breathing might do in the night, when every muſcle and nerve in your body is relaxed and ſeeking repoſe, and the chill of the midnight air is increaſing.

It is, moſt undoubtedly, the above named habit which produces *confirmed Snorers*, and alſo conſumption of the lungs and many other diſeaſes, as well as premature decay of the teeth—the Nightmare, &c., from which it has been ſhown, the Savage Races are chiefly exempt; and (I firmly believe) from the fact that they always ſleep with their mouths cloſed, and their teeth together, as I have before deſcribed.

There are many of you who read, to whom this advice will not be neceſſary, while many others of your little companions will attract your ſympathy when you ſee them aſleep, with their mouths ſtrained open, and their ſenſations anything but thoſe of joy and reſt. Their teeth are growing during thoſe hours,



and will grow of unequal lengths, and in unnatural directions, and oftentimes diſabling them in after life, from ſhutting their

mouths, even in their waking hours, and moſt lamentably disfiguring their faces for the remainder of their days.

It is then, my young Readers, for you to evade theſe evils, to ſave your own lives and your good looks, by *your own* efforts, which I believe the moſt of you can do, without the aid of Phyſicians or Dentiſts, who are always the ready and bold antagoniſts of diſeaſe, but never called until the enemy has made the attack.

I imagine you now juſt entering upon the ſtage of life, where you are to come under the gaze of the world, and to make thoſe impreſſions, and form thoſe connexions in ſociety which are to attend you, and to benefit or to injure you through life. You are juſt at that period of your exiſtence when the proverb begins to apply, that "man's life is in his own hands;" and if this be not always true, it is *quite true*, that much of his good looks, his daily enjoyments, and the control of his habits, are within the reach of his attainment. Theſe are all advantages worth ſtriving for, and if you ſternly perſevere for their accompliſhment, you will perfectly verify in your own caſes, the other and truer adage, that "at middle age, man is his own beſt Phyſician."

I recollect, and never ſhall forget while I live, that in my boyhood, I fell in love with a charming little girl, merely becauſe her pretty mouth was always ſhut; her words, which were few, and always (I thought) ſo fitly ſpoken, ſeemed to iſſue from the centre of her cherry lips, whilſt the corners of her mouth ſeemed (to me,) to be honeyed together. No excitements could bring more than a ſweet ſmile on her lips, which ſeemed to hold confident guard over the white and pretty treaſures they encloſed, and which were permitted but occaſionally, to be ſeen peeping out.

Of ſuch a mouth it was eaſy to imagine, even without ſeeing

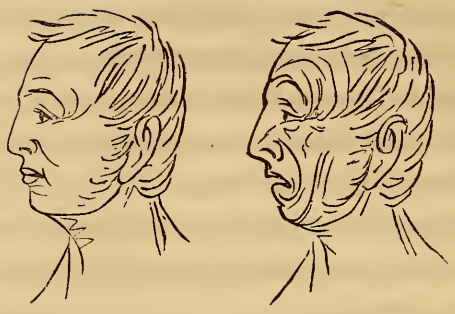
them, the beautiful embelliſhments that were within, as well as the ſweet and innocent expreſſion of its repoſe, during the hours of ſleep; and from ſuch impreſſions, I recollect it was exceedingly difficult and painful to wean my boyiſh affections.

To young people, who have the world before them to chooſe in, and to be choſen; next to the importance of life itſelf, and their *Future* welfare, are the habits which are to disfigure and impair, or to beautify and protect that feature which, with man and with woman, alike, is the moſt expreſſive and attractive of the face; and at the ſame time, the moſt ſubject to the influence of pleaſing, or diſagreeable, or diſguſting habits.

Good looks and other perſonal attractions are deſirable, and *licenſed* to all; and much more generally attainable than the world ſuppoſe, who take the various features and expreſſions which they ſee in the multitude, as the works of Nature's hand.

The natural mouth of man is always an expreſſive and agreeable feature; but the departures from it, which are cauſed by the predominance of different paſſions or taſtes, or by the perfectly inſipid and diſguſting habit which has been explained, are anything but agreeable, and but little in harmony with the advance of his intellect.

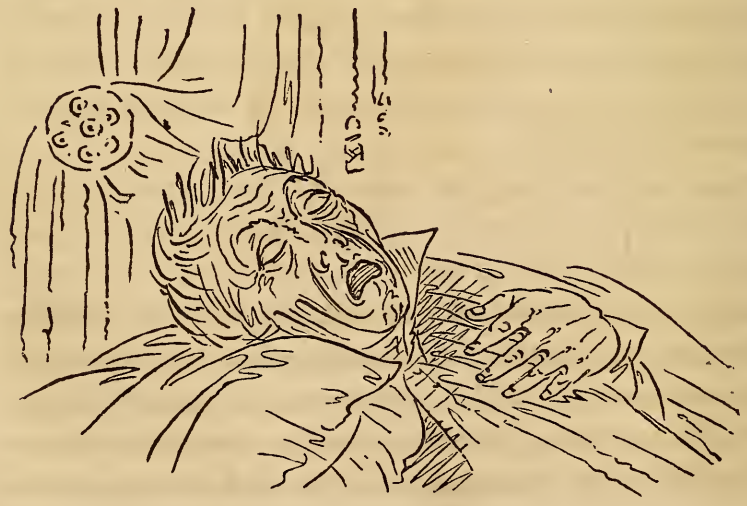
Open mouths during the night are ſure to produce open mouths during the day; the teeth protrude, if the habit be commenced in infancy, ſo that the mouth can't be ſhut, the natural expreſſion is loſt, the voice is affected, polypus takes poſſeſſion of the noſe, the teeth decay, tainted breath enſues, and the lungs are deſtroyed. The whole features of the face are changed, the under jaw, unhinged, falls and retires, the cheeks are hollowed, and the cheek-bones and the upper jaw advance, and the



Nature changed by habit.

brow and the upper eyelids are unnaturally lifted; preſenting at once, the leading features and expreſſion of *Idiocy*.

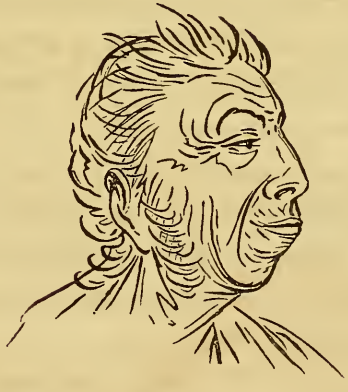
Theſe are changes in the contour and expreſſion of the face which any one can ſufficiently illuſtrate, with a little effort, on his own face before a looking-glaſs; and that theſe reſults are often fixed and permanently retained in ſociety, every ſane perſon is able to diſcover; and I believe moſt perſons will agree with me, that they are the unfortunate reſults of the habit I am denouncing.



All the World judge of men's diſpoſitions and character by the expreſſions of their face; and how diſaſtrous may it therefore be for men to indulge an expreſſion of face in their ſleep which they would be aſhamed of in their waking hours? The world is full of ſuch, however, and ſuch a man aſleep, and a ſleeping Idiot, are exactly the ſame.

How appalling the thought, and dangerous the habit! and what are likely to be the reſults ſhown in the fixed and laſting expreſſions of the face?

Theſe remarks, and theſe queſtions are intended for *Boys* and *Young Men*, for I can ſcarcely allow myſelf to believe that *Young Ladies* would be caught ſleeping thus; but one word of advice, even to *them*, may not be amiſs—*Idiots aſleep* cannot be *Angels awake*.



The natural mouths of mankind, like thoſe of the brutes, have a general ſyſtematic form and expreſſion; but the various habits and accidents of life give them a vaſt variety of expreſſions; and the greater portion of thoſe deviations from Nature, are cauſed by the malformation of the teeth, or by the falling

of the under jaw, which alone, in its intended poſition, forms the natural mouth. When formed in this way, and unchanged by habit or accident, the mouth is always well-ſhaped and agreeable; but if the teeth become deranged in the manner I have deſcribed, the mouth becomes deformed; and in endeavouring to hide that deformity, oftentimes more diſagreeable and unnatural than when that deformity is expoſed.

I knew a young Lady many years ago, amiable and intelligent; and agreeable in everything excepting the unfortunate derangement and ſhapes of her teeth; the front ones of which, in the upper jaw, protruding half an inch or more forward of the lower ones, and quite incapable of being covered by the lip, for which there was a conſtant effort; the reſult of which was a moſt pitiable expreſſion of the mouth, and conſequently of the whole face, with continual embarraſſment and unhappineſs of the young Lady, and ſympathy of her friends. With all the other charms requiſite to have ſoothed and comforted the life of any man, ſhe lived a life of comparative ſolitude; and a few years ſince, after a lapſe of 30 years, I met her again; and though in her old age, ſhe was handſome,—her teeth were all gone, and her lips, from the natural ſweetneſs and ſerenity of her temper, ſeemed to have returned to their native and childiſh expreſſion, as if making up for the unnatural and painful ſervitude they had undergone.

The human mouth, with the great variety of duties it has to perform, is ſubject to a ſufficient variety of expreſſions and diſtortions from abuſe, independent of thoſe ariſing from the habit I am condemning.

The Ear, the Noſe, and the Eyes, being leſs mutable, and leſs liable to change of character and ſhapes, ſeldom loſe their

natural expreſſion; while original nature is as ſeldom ſeen remaining in the expreſſion of the adult mouth.

This feature, from the variety of its powers and uſes, as well as expreſſions, is undoubtedly the greateſt myſtery in the *material* organization of man. In infant Nature it is always innocent and ſweet, and ſometimes is even ſo in adult life.

Its endleſs modulations of ſound may produce the richeſt, the ſweeteſt of muſic, or the moſt frightful and unpleaſant ſounds in the world. It converſes, it curſes, and applauds; it commends and reproves, it ſlanders, it flatters, it prays and it profanes, it blaſphemes and adores—blows hot and blows cold—ſpeaks ſoft tones of love and affection, and rough notes of vengeance and hatred; it bites, and it woos—it kiſſes, ejects ſaliva, eats cherries, Roaſt Beef, and Chicken, and a thouſand other things—drinks coffee, gin, and Mint-juleps (and ſometimes Brandy), takes pills, and Rhubarb and Magneſia—tells tales, and keeps ſecrets, is pretty, or is ugly, of all ſhapes, and of all ſizes, with teeth white, teeth black, and teeth yellow, and with no teeth at all.

During the *day*, it is generally eating, drinking, ſinging, laughing, grinning, pouting, talking, ſmoking, ſcolding, whiſtling, chewing, or ſpitting, all of which have a tendency to keep it open; and if allowed to be open during the *night*, is ſeen, as has been deſcribed, by its derangement of the teeth, to create thereby, its own worſt deformity.

How ſtrange is the fact, that of the three creations—the Brute, the Savage, and the Civilized Races—the ſtupid and irrational are taught to perfectly protect and preſerve their teeth, through the natural term of life; the ignorant, Savage Races of mankind, with judgment enough *comparatively* to do ſo; when

enlightened man, with the greateſt amount of knowledge, of pride, and conceit in his good looks, lacks the power to ſave them from premature decay, and total deſtruction? Showing, that in the enjoyment of his artificial comforts and pleaſures, he deſtroys his teeth, his good looks, and often his life, in his thoughtleſs departure from natural ſimplicities and inſtinct.

The Young Readers, whom I imagine myſelf now addreſſing, are old enough to read my advice, and to underſtand it, and conſequently able to make, and to perſevere in, their own determined reſolutions, which will be ſure to conquer in the end, the habit alluded to, if it has already been allowed to grow upon them.

I adviſe you to turn back and read again, unleſs you can diſtinctly recollect it, the perfect ſucceſs that I met with in my own caſe, even at a far more advanced age, and conſequently the habit more difficult to correct; and reſolve at every moment of your waking hours (except when it is *neceſſary* to open them) to keep your lips and teeth firmly preſſed together; and your *teeth*, at all events, under any and every emotion, of pain or of pleaſure, of fear, of ſurpriſe, or admiration; and from a continual habit of this ſort, which will prepare you to meet more calmly and coolly the uſual excitements of life, you will find it extending through your ſleeping hours, if you will cloſe your lips and your eyes in the fixed determination, and effectually correcting or preventing the diſguſting and dangerous habit of ſleeping with the mouth open.

Not only manly beauty is produced, and manly firmneſs of character expreſſed by a habitual compreſſion of the lips and teeth; but courage, ſteadineſs of the nerves, coolneſs, and power are the infallible reſults.

Men who have been joſtled about amongſt the viciſſitudes of a long life, amidſt their fellow men, will have obſerved that all nervouſneſs commences in the mouth. Men who lack the courage to meet their fellow men in phyſical combat, are afraid, not of their enemy, nor from a conviction of their own inferiority, but from the *diſarming* nervouſneſs of an open and tremulous mouth; the vibrations of which reach and weaken them, to the ends of their fingers and their toes. In public debates—in the Forum or the Pulpit, a ſimilar alarm reſults in their certain defeat; and before a hive of Bees, in the ſame want of confidence, the *odour* of *fear* which they emit, is ſure to gain them the ſting.

In one of the exciting ſcenes of my roaming life, I recollect to have witneſſed a ſtrong illuſtration of the above remarks, while reſiding in one of the Sioux Villages, on the banks of the upper Miſſouri. A ſerious quarrel having ariſen between one of the Fur Company's men and a Sioux Brave, a challenge was given by the Indian and accepted by the White Man, who were to meet upon the prairie, in a ſtate of nudity, and unattended; and decide the affair with their knives.

A few minutes before this horrible combat was to have commenced, both parties being on the ground, and perfectly prepared, the Factor and myſelf ſucceeded in bringing them to a reconciliation, and finally to a ſhaking of hands; by which we had the ſatisfaction of knowing, beyond a doubt, that we had been the means of ſaving the life of one of theſe men; and a ſhort time afterwards, while alone with the Indian, I aſked him if he had not felt fears of his antagoniſt, who appeared much his ſuperior in ſize and in ſtrength—to which he very promptly replied—"no, not in the leaſt; I never fear harm from a man

who can't ſhut his mouth, no matter how large or how ſtrong he may be." I was forcibly ſtruck with this reply, as well as with the conviction I had got in my own mind (and no doubt from the ſame ſymptoms) that the white man would have been killed, if they had fought.

That there is an unnatural and laſting *contour*, as well as an expreſſion of uglineſs and lack of manly firmneſs of character produced in the human face by the habit I have deſcribed, every diſcerning member of ſociety is able eaſily to decide.



Natural.



Changed by habit.

No one would heſitate a moment in deciding which of theſe he would have the moſt reaſon to fear in battle, or which to chooſe as his Advocate, for the protection of his life or his property.

No young Lady would delay a moment, in ſaying which of theſe, in her eſtimation, is the beſt looking young man; or deciding (in her own mind) which of them ſhe would prefer for her Suitor, provided ſhe were to take either.

No one would heſitate in deciding which of theſe horſes to buy (provided the poor Brutes were victims to ſuch misfortunes).



And no one, moſt aſſuredly, ſo poor a Phyſiognomiſt as not to decide in a moment, which of theſe young Ladies was the moſt happy, and which would be likely to get married the firſt;



Nature.



Habit.

and from theſe innocent and helpleſs ſtartings in life, it is eaſy to perceive how man's beſt ſucceſs, or firſt and worſt misfortunes are foreſhadowed, and the fond mother, whilſt ſhe watches, in thoughtleſs happineſs, over her ſleeping idol, may read in that little open mouth, the certain index to her future ſorrows.



It has already been ſaid that man is an "open mouthed animal," and alſo ſhown that he is only ſo by *habit*, and not by *Nature;* and that the moſt ſtriking difference which is found to exiſt between Mankind in Savage and Civil ſtates, conſiſts in that habit and its conſequences, to be found in their relative ſanitary conditions.

The American Savage often *ſmiles*, but ſeldom *laughs;* and he meets moſt of the emotions of life, however ſudden and exciting they may be, with his lips and his teeth cloſed. He is, nevertheleſs, garrulous and fond of anecdote and jocular fun in his own fireſide circles; but feels and expreſſes his pleaſure without the exploſive action of his muſcles, and geſticulation, which characterize the more cultivated Races of his fellow men

Civilized people, who, from their educations, are more excitable, regard moſt exciting, amuſing, or alarming ſcenes with the mouth open; as in wonder, aſtoniſhment, pain, pleaſure, liſtening, &c., and in *laughing*, draw pleaſure in currents of air through their teeth, by which they inſure (perhaps) pain for *themſelves*, in their ſober moments, and for their *teeth*, diſeaſes and decay which no Dentiſts can cure.

The Savage, without the change of a muſcle in his face, liſtens to the rumbling of the Earthquake, or the thunder's craſh, with his hand over his mouth, and if by the extreme of other excitements he is forced to laugh or to cry, his mouth is invariably hidden in the ſame manner.

As an illuſtration of ſome of the above remarks, perhaps "*Punch and Judy*," which is generally as apt as any other exciting ſcene to unmaſk the juveniles, may with effect be alluded to for contraſt of expreſſion, as familiar in our ſtreets, or as it



would be viewed by an equal multitude of ſavage children.



It is one of the misfortunes of Civilization, that it has too many amuſing and exciting things for the mouth to ſay, and

too many delicious things for it to taſte, to allow of its being cloſed during the day; the mouth, therefore, has too little reſerve for the protection of its natural purity of expreſſion; and too much expoſure for the protection of its garniture; and, ("good advice is never too late") keep your mouth ſhut when you *read*, when you *write*, when you *liſten*, when you are in pain, when you are *walking*, when you are *running*, when you are *riding*, and, *by all means*, when you are *angry*. There is no perſon in ſociety but who will find, and acknowledge, improvement in health and enjoyment, from even a *temporary* attention to this advice.

Mankind, from the cauſes which have been named, are all, more or leſs invalids, from infancy to the end of their lives; and he who would make the moſt of life under theſe neceſſary ills; ſecure his good looks, and prolong his exiſtence; ſhould take care that his lungs and his teeth, however much they may be from habit, or from neceſſity, abuſed during the day, ſhould at leaſt be treated with kindneſs during the night.

The habit againſt which I am contending, when ſtrongly contracted, I am fully aware, is a difficult one to correct; but when you think ſeriouſly of its importance, you will make your reſolutions ſo ſtrong, and keep them with ſuch fixed and determined perſeverance, that you will be ſure to ſucceed in the end.

If you charge your minds during the day ſufficiently ſtrong, with any event which is to happen in the middle of the night, you are ſure to wake at, or near the time; and if ſo, and your minds dwell, with ſufficient attention, on the importance of this ſubject during the day, and you cloſe your eyes and your teeth at the ſame time, carrying this determination into your ſleep.

there will be a ſtrong monitor during your reſt, that your mouth muſt be ſhut; and the benefits you will feel during the following day, from even a partial ſucceſs, will encourage you to perſevere, until at laſt, the grand and important object will be accompliſhed.

One ſingle ſuggeſtion more, Young Readers, and you will be ready to be your own Phyſicians, your own protectors againſt the horrors of the Nightmare, Snoring, and the dangerous diſeaſes above deſcribed.

When you are in a theatre, you will obſerve that moſt perſons in the pit, looking up to the gallery, will have their mouths wide open; and thoſe in the gallery, looking down into the pit, will be as ſure to have their mouths ſhut. Then, when you lay your head upon your pillow, advance it a little forward, ſo as to imagine yourſelf looking from the Gallery of a Theatre into the Pit, and you have all the ſecrets, with thoſe before mentioned, for diſpelling from you the moſt abominable and deſtructive habit that ever attached itſelf to the human Race.

To *Men* and *Women*, of maturer age and experience, the ſame advice is tendered; but with them the habit may be more difficult to correct; but with all, it is worth the trial, becauſe there is no poſſibility of its doing any harm, and it coſts nothing.

For the greater portion of the thouſands, and *tens* of thouſands of perſons ſuffering with weakneſs of lungs, with Bronchitis, Aſthma, indigeſtion, and other affections of the Digeſtive and Reſpiratory organs, there is a *Panacea* in this advice too valuable to be diſregarded, and (generally) a relief within their own reach, if they will avail themſelves of it.

Approach the bedſides of perſons ſuffering under either of

the above dangerous diſeaſes, and they will be found to be ſleeping with their mouths wide open, and working their lungs with an over-draught of air upon them, and ſubject to its midnight changes of temperature as the fires go down; and thus nightly renewing and advancing their diſeaſes which their Phyſicians are making their daily efforts in vain to cure.

To ſuch perſons my ſtrongeſt ſympathy extends, for I have ſuffered in the ſame way; and *to* them I gladly, and in full confidence of its beneficial reſults, recommend the correction of the habit, in the way I have deſcribed; their ſtern perſeverance in which will ſoon afford them relief; and their firſt night of natural ſleep will convince them of the importance of my advice.

Man's life (in a certain ſenſe) *may* be ſaid to "be in his own hands," his body is always cloſely inveſted by diſeaſes and death. When awake, he is ſtrong, and able to contend with, and keep out his enemies; but when he is aſleep he is weak; and if the front door of his houſe be then left open, thieves and robbers are ſure to walk in.

There is no harm in my repeating that Mothers ſhould be looked to as the firſt and principal correctors of this moſt deſtructive of human habits; and for the caſes which eſcape their infant cares, or which commence in more advanced ſtages of life. I have pointed out the way in which every one may be his or her Phyſician; and the united and ſimultaneous efforts of the Civilized World ſhould alſo be exerted in the overthrow of a Monſter ſo deſtructive to the good looks and life of man. Every Phyſician ſhould adviſe his patients, and every Boarding School in exiſtence, and every hoſpital, ſhould have its ſurgeon or matron, and every Regiment its Officer, to make their

nightly, and *hourly*, "rounds," to force a ſtop to ſo unnatural, diſguſting, and dangerous a habit.

Under the working of ſuch a ſyſtem, mothers guarding and helping the helpleſs, Schoolmaſters their ſcholars, hoſpital ſurgeons their patients, Generals their ſoldiers, and the reſt of the world protecting themſelves, a few years would ſhow the glorious reſults in the Bills of Mortality, and the next generation would be a *Re-generation* of the Human Race.

The Reader will have diſcovered, that in the foregoing remarks (unlike the writer of a Play or a Romance, who follows a *plan* or a *plot*) I have aimed only at jotting down, with little arrangement, ſuch facts as I have gained, and obſervations I have made, in a long and laborious life; on a ſubject which I have deemed of vaſt importance to the human Race; and which, from a *ſenſe* of *duty*, I am now tendering to my fellow beings, believing, that if ſufficiently read and appreciated, thouſands and tens of thouſands of the human family may, by *their own* efforts, reſcue their lives, and thoſe of their children, from premature graves.

And in doing this, I take to myſelf, not only the ſatisfaction of having performed a *poſitive duty*, but the *conſolations*, that what I have propoſed can be tried by all claſſes of ſociety alike, the Rich and the Poor, without pain, without medicine, and without expenſe; and alſo, that thouſands of ſuffering wanderers in the wilderneſſes and malaria of foreign lands, as well as of thoſe in the midſt of the luxuries of their own comforta bl homes, will privately thank me in their own hearts, for hints they will have got from the foregoing pages.

The Proverb, as old and unchangeable as their hills, amongſt

the North American Indians: "My ſon, if you would be wiſe, open firſt your Eyes, your Ears next, and laſt of all, your Mouth, that your words may be words of wiſdom, and give no advantage to thine adverſary," might be adopted with good effect in Civilized life; and he who would ſtrictly adhere to it, would be ſure to reap its benefits in his waking hours; and would ſoon find the habit running into his hours of reſt, into which he would calmly enter; diſmiſſing the nervous anxieties of the day, as he firmly cloſed his teeth and his lips, only to be opened after his eyes and his ears, in the morning; and the reſt of ſuch ſleep would bear him *daily* and *hourly* proof of its value.

And if I were to endeavour to bequeathe to poſterity the moſt important Motto which human language can convey, it ſhould be in *three words*—

Shut—your—mouth.

In the ſocial tranſactions of life, this might have its beneficial reſults, as the moſt friendly, cautionary advice, or be received as the groſſeſt of inſults; but where I would point and engrave it, in every *Nurſery*, and on every *Bed-poſt* in the Univerſe, its meaning could not be miſtaken; and if obeyed, its importance would ſoon be realized.

Geo. Catlin.

Appendix.

From the obſervations, with their reſults, on board of a Mail Steamer, given in a former page, together with numerous others of a ſimilar nature made whilſt I have been in the midſt of Yellow fever and the Cholera in the Weſt India Iſlands and South America; I conſcientiouſly advance my belief, that in any Town or City where either of thoſe peſtilences commences its ravages, if that portion of the inhabitants who are in the nightly habit of ſleeping with their mouths open were to change their reſidence to the country, the infection would ſoon terminate, for want of ſubjects to exiſt upon.

This opinion may be ſtartling to many; and if it be *combated,* all the better; for in ſuch caſe the important experiment will more likely be made.

Author.

Rio Grande, Brazil, 1860.

THE BREATH OF LIFE

BY

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SHUT YOUR MOUTH